the Chaplain

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A JOURNAL FOR PROTESTANT CHAPLAINS

FEBRUARY 1965

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BACK COVER: Memorial Chapel at the United States Coast Guard Academy, New London, Connecticut. Photograph by the United States Coast Guard. See page 22 for story.

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Editorial

Essays That Ought to Be Written

IT is interesting to engage in correspondence with chaplains, civilian pastors, seminarians, and other students who are planning to write on topics related to the chaplaincy.

The total amount of materials available in this area is not large and there appear to be many aspects of the subject that remain unexplored. We extend encouragement to all who are willing to do some wide and careful reading to pull together the scattered references concerning chaplains and their work.

In two years of gathering items on the chaplaincy for the Commission's library, we found nearly 250 books, pamphlets, and typed manuscripts but we have discovered sizeable gaps in a comprehensive record of the whole chaplaincy story. Also, in planning and selecting chaplaincy subject matter for further issues of THE CHAPLAIN we have experienced a dearth of competent and accessible materials at a number of points. In view of this perhaps there would be a value in giving a sample listing of some of the neglected or unfinished subjects related to this field.

History

Certain war periods such as the Civil War and the two World Wars have been treated by quite a number of writers interested in the chaplaincy. This is not mentioned to discourage further study or evaluation of these important wars. However, attention should be given to the marked deficiency of chaplaincy research and writing that deals with the French and Indian Wars, the War of 1812, the Mexican War, the Indian Wars, and the Spanish-American War.

Biography

There are very few biographical studies of outstanding chaplains. There are some who may rate a whole book and there are many others whose service deserves a chapter or a separate essay.

There would also seem to be value as well as interest in competent monographs dealing with well-known military commanders from the standpoint of their interest in the work of their chaplains and the religious life of their personnel. These figures could be drawn from several nations. The list might include such men as Gustavus, Cromwell, Washington, Lee, Jackson, Pershing, Nimitz, Bradley, and Marshall.

The Military Congregation

It would be helpful to test many of our assumptions in the light of careful studies on subjects concerning the military congregation.

Stewardship and Chapel Offerings in the Military Congregation
Welfare, Humanitarianism, and Missionary Work of Military Chaplains and their Congregations
A Typology Study of the Military Congregation
An Analysis of the General Protestant Service
The Music Program in Military Chapels
Religious Education in the Armed Forces

Concerning the Individual Chaplain

A worthwhile thesis could focus on any one of the following subjects:

A profile of the Military Chaplain
Career Patterns for Chaplains
The Role of the Chaplain's Wife
The Employment of Chaplains Following Retirement

Chaplaincy Structure and Rationale

We still wait for a descriptive book outlining all the various Federal chaplaincies in the United States.

There remains to be written a full treatment of: "The Chaplaincy and Church-State Relationships in the United States."

Although several have considered the topic, little has been written on the topic: "The Chaplaincy—Cooperative or Ecumenical?"

A seminary faculty member who also has chaplaincy experience might make a contribution on: "Curriculum Proposals Toward the Improvement of Seminary Training for Chaplaincy Candidates."

For Those Who Write

If, by sharing these suggestions, we have inspired someone to make a study of a neglected area of the chaplaincy, we shall be fairly rewarded. We make only one request. Send us a copy of the manuscript for our library.—**A.R.A.**

A Preliminary Statement on Compulsory Chapel Attendance

UPON recommendation of the Executive Committee the following action was taken by The General Commission on Chaplains and Armed Forces Personnel at its fall meeting 14 October, 1964:

1. That a preliminary statement on Compulsory Chapel Attendance in the Armed Forces be adopted (as given below) and,

2. That the Committee on the Chaplaincy and Church-State Relations be mandated to study the matter in depth and report to the Commission at the earliest possible meeting.

THE TEXT OF THE PRELIMINARY STATEMENT

We, the denominational representatives constituting The General Commission on Chaplains and Armed Forces Personnel understand and appreciate the basic purpose, motivation, and positive values underlying the practice of requiring attendance at chapel services within particular commands of the armed forces.

Nevertheless, it is our conviction that any requirement by the State of compulsory attendance at services of worship is contrary to the principles of religious freedom and the constitutional rights of the individual citizen. Our religious history and experience have amply demonstrated that voluntarism is an essential element in the health and vitality of the religious life of individuals, churches, and synagogues. We believe that the military establishment would experience the same positive values if it consistently adhered to that principle, especially if all possible steps were taken to encourage personnel to attend the worship services of their choices.

Sharing the concern of the military for the training objectives presumed to be attained through compulsory worship, we believe those objectives can best be achieved by disassociating them from worship and by giving such vital concerns a regular place in the training schedule.

We authorize the Executive Secretary of the Commission to transmit this statement of conviction to the Department of Defense.

By Glyn Jones

Sovereignty-- Divine and Human

Another in the series on church-state relations

Matthew 22:15-22

PEOPLE have long opposed the poll tax because an ulterior motive generally lies behind it. Our revolutionary forefathers fought it as a use of the taxing power for other than fiscal purposes. The Romans didn't levy the poll tax to raise money. Most coinage issued by Roman governors was made of copper and bore such symbols as olive trees and palms. The coin of tribute, however, was made of silver and faced with a relief of the emperor's head. Roman colonial policy required subject populations to offer symbolic recognition of the emperor's sovereignty. Even the most illiterate Jew was reminded once a year, when he paid his head tax, of his subjection to the Roman power.

This was a political question when the American colonists revolted against very light taxes levied without their consent. In Jesus' day, it was a profoundly religious problem, for the Jews believed that the independence of their homeland was the will of God. Willingness to pay the tax in those circumstances was worse than treason; it was blasphemy. The Pharisees then placed Jesus on the horns of a dilemma when they asked him, "Is it lawful to give tribute unto Caesar?" If Jesus had answered yes, the people would call him an apostate and his influence would be destroyed. If he said no, the Pharisees could denounce him to Pilate as subversive.

Men are tempted today, as they were then, to regard Jesus as a Sophist when he answered: "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Actually Jesus was doing what he always does with the shallow questions of men: He was lifting the whole issue into a larger dimension. The Pharisees were asking about the parochial loyalties of

a provincial revolution in a Near Eastern backwater. Jesus replied with guidance for the paradox of our human life on earth.

Here we are, you and I, holding a dual citizenship in human society and in the kingdom of God. We live our days with one foot on earth and the other in heaven, giving due allegiance to the civil governments organized for our welfare and final homage to that eternal commonwealth which is our home. So we live—and every generation of Christians has faced the dilemma posed by the Pharisees. The followers of Christ in every age have had to render unto Caesar without despoiling the things of God.

I

As you well know, Christians have followed this teaching of Jesus with only indifferent success. The long history of the church describes again and again the two grievous ways in which we have departed from Christ on this question.

Theologians call the first of these Caesaro-Papism, the state dominating the church. Caesarism always begins by saying that the religion may be used for important civic purposes—for improving morality, for inculcating the civic virtues, for training citizens in the way the state wants them to go—and it almost always ends by making the church a branch of the state. The Emperor Constantine made Rome a Christian empire. He required all citizens to be Christians and organized the church on the same system as the empire, an organization which remains with all the ancient titles in the Roman Catholic Communion. The Czar made the Russian Orthodox Church merely another bureau in the apparatus of his despotic government. To this day some Catholic and Protestant bishops are still nominated and approved by their governments in a vestigial reminder of the church's enslavement.

What a price we have paid for that! Christian pulpits have spoken the word of the state rather than the word of God. The imprisoned church has been silent amidst the most appalling injustice, has acquiesced in the most oppressive exploitation, has participated in the most heinous crimes against humanity. When the Communists called religion "the opiate of the people," they were describing to perfection the only religion they knew, a church which condoned and supported all manner of corruption and darkness.

The other extreme is the teaching that the church should dominate the state. This sprang, of course, from the idea that the state controlled the power of Caesar and the church controlled the power of God. During a disagreement between the church

and the empire Pope Innocent III wrote this: "The Creator of the universe appointed for human life two great dignities, the greater to rule over souls, the lesser to rule over bodies. These dignities are pontifical authority and the royal power." Listen to the words of Pope Gregory VII when he deposed King Henry IV of Germany: "I withdraw the government of the whole Kingdom of the Germans and of Italy from Henry the King . . . for he has risen against the church with unheard of arrogance . . . I absolve all Christians from the oath they have made to him or shall make, . . . and I forbid anyone to serve him as King." This was the Henry, you remember, who went to Canossa and who paid penance by climbing the steps of St. Peter's on his knees. That is political power exercised by the church. The unscrupulous activities of Methodist Bishop James Cannon during the Prohibition controversy remind us that ecclesiastical political pretension certainly did not go out of fashion with the Medieval Popes.

We Christians have much to answer for, have we not, when we have so frequently surrendered the independence of the church or have sought to give it temporal power. A cardinal examining the famous frescoes of Raphael declared, "You have given the apostle Paul too red a face." The great painter replied, "He blushes, your Eminence, to see into whose hands the church has fallen."

II

You are familiar with the march of this problem down through the centuries. After the Reformation every German had to adopt the religion of his Prince. From that day to this British sovereigns have been heads of the churches of England and Scotland. The state churches in Scandinavia are Lutheran. In all of these, the Christian faith is at a low ebb. The Danish Chief of Navy Chaplains told me, for example, that only two per cent of Danish Lutherans attend church. European Christians look with admiration at religious freedom in America.

Now the problem has risen again among us. It has been accompanied by attacks on the Supreme Court, by a vast propaganda distorting the substance of the court decisions, and by an unparalleled and irresponsible appeal to emotion on a highly volatile question. It is being agitated by people who do not understand our American institutions or the Christian faith. Let me state in a series of propositions, for example, the assumptions underlying some proposed constitutional amendments.

1. Religion is a good thing and some religion is better than none.

2. The rights of citizens may be defined by majority vote.

3. If the majority desires it, the power of the state may be used to compel citizens in matters of religion.

4. God does not force any human

being to his worship, but it is proper for a human authority to do what God refuses to do.

5. It is right for the state to use religion as a means to accomplish civic ends.

These are highly mischievous delusions. The most puzzling assumptions of this movement, however, are in an area where the facts can be easily ascertained: in the history of our country. Let me mention a few of them:

1. America was founded by Christians and was then a Christian country.

2. Modern Americans are far less Christian than their forefathers and should return to their ancient ways.

3. The founding fathers of our Constitution intended to make this a Christian country.

This ignorance of American beginnings reminds us of the old saying that those who will not learn from history are condemned to repeat it. So we are condemned to repeat it in our day.

What are the facts? Some colonists came to these shores for religious freedom. Most of them promptly embarked on the same dismal religious persecution from which they had so recently fled. The theocracy of Massachusetts drove Roger Williams out of the colony. The jail is still standing where the state church of the Virginia colony imprisoned Presbyterians and Baptists. It is hard to imagine in our day the hostility of those churches to each other and to unbelievers. They suffered from the spirit of the early Canadian missionary who replied, when the Bishop inquired about the difficulties of his work: "The chief obstacles to true religion in our community are whiskey and Methodists." This was certainly not a Christian country in 1776, when only six per cent of the people were church members. Nor were these Christians notable assets to their faith. James Madison wrote of them: "Poverty and luxury prevail among all sorts; pride, ignorance and knavery among the priesthood, and vice and wickedness among the laity." Many citizens, persecuted by established churches and taxed for their support, considered the church an enemy.

God is not mentioned in our Constitution. To hear the propaganda against current Supreme Court decisions, one would think that our pious forefathers would have risen in righteous indignation against the omission. To the contrary, they ratified the Constitution only on the clear understanding that they receive in a Bill of Rights the same protection against compulsory religion as was provided by the Virginia Statute of Religious Toleration which Jefferson and Madison had successfully supported three years before. That protection was assured in the very first amendment of the new Bill of Rights. It is this amendment about which the Supreme Court has used identical descriptions in four recent decisions: "Neither [a State nor the Federal govern-

ment] can . . . force . . . a person to go to or remain away from church against his will."

Why is not God mentioned in our Constitution? The Founding Fathers knew that they could not found a Christian country by writing constitutions or framing laws. Truth is not made by the state and cannot be decreed by the state. Christ asks for no captive audience—he merely stands at the door and knocks. It helps no one to open by state authority the door which Christ himself will not open, which Christ wants every man to open freely and without coercion for himself. All the Christian faith needs is what the Founding Fathers gave us—not a Christian commonwealth ordained by law, but a society in which government keeps hands off the spiritual affairs of its citizens and leaves them free to believe or not as they choose.

That was the great vision of the first amendment, a vision which was dramatized at Vatican Council II by Bishop Leven of Texas. Addressing the bishops of state churches, especially those of Italy, he said, "It is not our [American] people who miss mass on Sunday, refuse the sacraments, and vote the Communist ticket." Of course not. The Catholic church flourishes in the air of American freedom as it does nowhere else in the world. So, too, with our other churches. Against the six per cent American church membership in 1776, more than 63 per cent of our citizens were church members in 1962. The Founding Fathers did not intend to found a Christian country, but they certainly provided the constitutional climate by which Christians could win the country for Christ—if they had the will.

III

The central figure in this morning's lesson is not Jesus. Nor is it the Pharisee who questioned him. The central figure and crux of the issue is God as Jesus knew him and revealed him.

Our people have many gods: the terrible *Allah* of the Black Muslims, the "Man upstairs" of Hollywood, the good-natured deity of positive thinking, the gods of racism, materialism, and status. Our freedom allows men to choose and worship these gods or none at all. In this gospel story Jesus was not telling his followers to render unto these deities the things of God. We Christians must render these unto God the Father of our Lord Jesus Christ—and neither the law of the land nor our Heavenly Father permits us to force these obligations on our fellow-citizens of other persuasions.

This is our danger, indeed, but we face one even more insidious. Pennsylvania and New York fought fiercely to save prayer and Bible reading in the public schools. Their basic argument should give pause to Christians. These two states defended their practice on the ground that prayer and Bible reading were not religious activities. This is al-

ways the defense of those who try to coerce others in matters of religion—to define the compulsion as not religious, but as training, moral instruction, indoctrination. This is all very well for those who are not Christian. Why are Christians defending prayer that is not religious and a Bible that is not read as the Word of God? Can Christians ever define the worship of Almighty God as anything less than it really is—the free confrontation of hungry, needy souls with Him who judges and forgives and redeems?

We are in peril of diluting our faith with the shallow religiosity of our day. There are some evidences that this is happening. The great rise in church membership has been accompanied by a radical increase in the crime rate. Christians concern themselves about mottos on coins, about pious additions to the Pledge of Allegiance, and about rote prayers in public schools but they will not sup together at our Lord's Table, they call the police to keep fellow Christians out of God's house, they comfortably forget the stern austere command of Christ that each comrade of his way must carry a cross. As Christian individuals, as members of a Christian community, we have ourselves long paths to tread before summoning the sanctions of the state to enlighten our fellow citizens.

Let us finally remember that Jesus was not parceling out the things of life and eternity to Caesar on the one hand and to God on the other. God and Caesar are not equal partners. The things of Caesar belong to Caesar; the things of Caesar belong also to God. The prophet Jeremiah satirically portrays a god which had to be carried out of the temple by his worshippers. God the Father of our Lord Jesus Christ is not such an idol. He needs not to be carried by human hand or statute or regulation. He needs not to be propped up by friendly legislators, judges, or commanders. Infinite in power and majesty, he stands in awesome judgment over the titans and empires of time. Mankind falls again and again into tyranny, but the tyrant inevitably is a mere instrument used for the fathomless, ultimate purpose of God. Fail as we may to carry the good news among men, His word will not return unto Him void. He will leave ninety-and-nine safely in the fold to search out the least and the last and the lost. Rendering unto God all that is his, we may surely trust that he will have his way, that we can securely rest in his everlasting arms, and that freedom for every human mind is his will. END

NEWS BIT

The annual Protestant Religious Mission was held at Naha Air Base Chapel October 15-18, 1964, with Dr. **Erling H. Wold** of the Emmanuel Lutheran Church of North Hollywood, Calif., as the guest speaker. The general theme was "Can Your Faith Travel?"

Chaplain Malm conducts a worship service for a Swedish Battalion.

United Nations Chaplain at Gaza

By John Malm

I AM the minister of a congregation in central Sweden belonging to the Evangelical Covenant Church. During the period from September 15, 1963 to May 1, 1964 I was given leave of absence from my parish for the purpose of serving as chaplain to Swedish troops on duty with United Nations forces in Gaza and Rafah. There were about 525 men in the unit to which I was assigned.

Gaza skirts geographically two biblical countries, Palestine and Egypt. During duty and on leave our troops came in contact with scenes and locations where parts of the biblical drama unfolded. Such geographical background is an advantage in preaching and I used it to give added dimension to my sermons.

In this article I will not discuss the ordinary services and prayers

The names of Count Folke Bernadotte and Secretary General Dag Hammarskjold are familiar reminders of Sweden's great contribution to the humanitarian goals of the United Nations. The important service of her soldiers in peacekeeping missions is not so well-known. This is a brief description of the ministry of a Swedish chaplain to the men of his unit on assignment with the United Nations Emergency Force in the Middle East.

in our three chapels and in our platoon positions. Instead I wish to describe the tasks and events which comprise the duty of a chaplain with a Swedish battalion on this type of assignment.

A School of Marriage

For several years a school of marriage has been conducted in Gaza, and the chaplain has been its headmaster. The following subjects have been presented: the biology of marriage, the psychology of marriage, the economics of marriage, the law of marriage, and the ethics of marriage. Competent people from the battalion serve as teachers. The school is based on voluntary attendance, and the response has been very good.

During my time with the unit we had 150 students divided into five classes. After each lesson, opportunity was given for discussion. On the last day of the school each pupil was given a copy of the textbook, *The ABC of Marriage,* as a gift. He was also presented with a certificate printed in both Swedish and Arabic. The certificate was printed in the town of Gaza and was signed by the battalion commander and the chaplain.

A captain in the battalion was not only a student but also a teacher in the school. He demonstrated that he had passed his "examination" very well by leading his young Swedish bride to the altar in our chapel.

Distribution of Bibles

Every soldier who wishes a Bible received one from the Swedish Bible Society of Stockholm. We preferred not to give these Bibles to the men collectively, but wanted each man to take the initiative in expressing his desire for one.

As a first step, during "The Chaplain's Hour" in each platoon, the history of the Bible was shown with the aid of slides. After that the men were informed that gift Bibles were available for those who wished. The procedure was followed that each man who wished a Bible signed a list in his company office. About four hundred men signed. The actual distribution was a great moment with an air of festival enjoyed by the men. It was interesting for the men to receive a Bible on the very ground

where many of its incidents took place.

Leave Tours

There were leave tours twice a week to Jerusalem. One was for three days, and the other for four. These were organized through the United Nations Emergency Forces (UNEF) and involved only a reasonable cost to the men. Hotel rooms, guides, and cars were at their service. In addition to Jerusalem, visits were scheduled to Bethlehem, Jericho, Jordan, Nablus in Samaria and other smaller sites.

In our battalion, the chaplain was responsible for a briefing on Monday evenings concerning the Jerusalem tour. Information was given about the organization of the tour, and through slides instruction and advice were given to aid in making the tour opportunities of maximum benefit to the personnel. Almost every soldier availed himself of the tourist experiences during his duty in Gaza.

Humanitarian Interests

The Swedish battalions have engaged in many welfare projects in the area under the guidance and encouragement of their chaplains. There are about 280,000 refugees in this small area. Money collected from the troops often has been used to purchase clothing for the refugee families.

On one occasion four of us from the Swedish unit were witnesses when fifteen of the kindergarten children removed their ragged clothes and dressed themselves in new things from top to toe. There was great solemnity when the little ones dressed themselves in new garments and while they posed for photographs afterwards, but when they were informed that they were free from school for the rest of the day there was great delight. They ran home to their parents for a "fashion parade."

Two battalions recently on duty in Gaza collected money for building a modest school with two classrooms. Ten soldiers represented the battalion at the dedication. I had the great joy of cutting the blue and yellow band across the doorway to the classrooms. It is hard to know who was happier on this occasion—those who would use their school, or the soldiers who contributed to it.

A different turn of events took place when the Vocational Training Center in Gaza had a very fine church bell cast and presented it to the chapel in the Swedish camp named "Three Crowns." The bell was a token of appreciation for the help the refugees had received from the many battalions which had been stationed in their midst. The presentation was a festive occasion with school and other authorities present. I was assisted by the chaplains from the Norwegian and Danish battalions in these ceremonies.

A Special Trip

On one occasion several of us climbed to the top of the Mountain

Chaplain Malm holds communion service in the church at Gaza.

of Moses. A tradition says this was the place where Moses received the Ten Commandments. Near the monastery at this site there is a spot which is identified as the place of the burning bush. At the summit of the mountain there is a little chapel and also a small mosque. The view is fascinating and majestic. In the remote distance there is visible the Red Sea and the Bay of Agaba. The hill country resembles some geological uproar which had been suddenly petrified by the powerful hand of God.

We had a service up in the heights in the sunlight. The Bible text appropriately was taken from Exodus, chapter twenty. This was a unique and impressive moment for all who were present.

Chaplains Fellowship

Contact with men of other nations was appreciated in the Gaza assignment. On occasion the chaplains of Norway, Denmark, and Sweden exchanged worship services with one another. These men met frequently for lunch and good fellowship.

A Mission Hospital

In the town of Gaza there is a hospital supported by the Baptists of Mexico and Florida. Some of the staff is from the United States. The hospital is an extraordinary home for soldiers of the various nations. Canadians and Scandinavians meet there often. The evenings may begin with a worship service and then move on to supper in the homes of the staff members. There is singing and the playing of recordings. Sometimes there is a community sing in one of the day rooms of the hospital. It is good for soldiers to see how a Christian Arab mission conducts its work. The hospital is like a fresh oasis in the desert. Swedish military personnel were happy on occasion to be able to return the hospitality of the hospital relief staff by inviting them to a social evening in one of the dining rooms of the companies.

The Chaplain's Role

There are great demands on a chaplain who serves with the UNEF

The happy bridal couple after the ceremony conducted by Chaplain Malm in the Swedish church at Gaza.

team. I have not chosen to speak much of this. There are problems of climate, separation from home and families, and the constant presence of destitute refugees in great number and with crying needs.

But the chaplain's basic purpose is the same as in his native land, mainly to preach Jesus Christ to his people and bring them spiritual help. When the heart accepts God's word, peace and consolation are present, as happened one Wednesday evening from a sergeant. In civilian life he is an engineer. On this particular evening he had walked in front of the chapel and had heard the bell rung, but he did not intend to go into the service. He changed his mind and entered the chapel. After the meeting, he said to me: "Thank you for the words from the Scriptures. It was a word directly to me. Today I received a letter with the message that one of my best friends had committed suicide. I have been distracted since I read the letter, but now I have received help."

It is always good to be able to help those who need assistance, and there is joy in the heart in such a ministry. END

NEWS BITS

October 27-29, 1964, were the dates for the Second U.S. Army Chaplain Training Conference designed to bring the National Guard, Reserve, and Active Army Chaplains into a more coordinated and cooperative relationship. Three Marriage and Family Counseling Workshops were held in the Second U.S. Army—Fort Belvoir, Va., November 17-19, 1964; Fort Eustis, Va., December 1-3, 1964; Fort Knox, Ky., January 12-14, 1965.

The second annual USAF Base Chaplain conference was held September 21-24, 1964, at the Denver-Hilton Hotel, Denver, Colo. Chaplain, Brig Gen, **Edwin R. Chess,** Deputy Chief of Chaplains, opened the conference and Chaplain, Maj Gen, **Robert P. Taylor** challenged the Group on the final day to greater responsibility. Other speakers were Monsignor **Nicholas H. Wegner,** director of Father Flanagan's Boys Town; Dr. **Harold J. Mandl,** Consultant, Menninger Clinic, Topeka, Kans.

PHOTO CREDITS: Page 21, U.S. Navy; pages 23-26, U.S. Coast Guard; pages 36, 37, U.S. Air Force; pages 39, 40, 46, U.S. Army; page 47, U.S. Air Force, U.S. Navy; pages 48-56, U.S. Air Force, U.S. Army, U.S. Navy and Veterans Administration.

PREACHING CLINIC

JAMES T. CLELAND

Home Thoughts from Abroad

THANKS to an invitation from the Church of Scotland Committee on the Education of the Ministry to deliver the Warrack Lectures on Preaching, and thanks to the generosity of the Duke University administration in allowing me to accept the invitation, we—not editorial, but Mrs. Cleland and I—left the U.S.A. last March and returned in September, having spent almost all the time in Scotland. My one official contact with you was a weekend with the Navy chaplain at the Holy Loch, as guest preacher aboard the submarine tender there. I was born about twenty miles from where that ship is moored, and it was strange to preach in my native land as an alien on alien soil, if "soil" is the proper synonym for a Navy deck.

Are there any reactions from this visit, or reflections on it, which should be shared with you? Yes, there are two, maybe three.

The role of the layman in corporate worship was brought to my attention shortly after sailing. Divine service is conducted on a Cunard liner, from a specially prepared liturgy, by the ship's officers. They do it very well. On a previous voyage, in casual conversation with the Captain, I commented on the excellent way in which he read the service. He grinned, "Not bad for a North Irish Presbyterian!" I asked him if he ever on a Cunarder made use of the clergy among the passengers at the regular services. The answer was a definite no. He told me that, on a previous voyage, he had had a dozen bishops aboard,

Dr. Cleland is Dean of the Chapel, Duke University, Durham, N.C.

maybe even an archbishop, and he, the Captain, conducted the service, while the episcopate occupied the front row of chairs. We were aboard on Good Friday (1964), and the ship's service was in the hands of uniformed, but not uninformed, laymen. Is this a visible sign of the priesthood of all believers, or a manifest example of Cunard pride and canniness? I wish that all my students could bring to the conduct of corporate worship the poise, the enunciation, the interpretation, the dignified seriousness of the captains, first officers and pursers whom I have sat under on the Atlantic Ocean.

During August, it was my privilege and duty to be the guest preacher in St. George's West Parish, Edinburgh. Some of you know that kirk better by its old name. "Free St. George's," a preaching center served in past years by such homiletical giants as Whyte, the Blacks, Kelman, and Macdonald. The laymen work in that church. One hundred-and-fifty of them are on the kirk session, a most democratic body, which counts in its number lawyers, doctors, bankers, professors, the manager of a famous professional football ("soccer" to you) team, and the beadle, who is the church officer, or sexton. These men take turns reading the second lesson, the *New* Testament passage, at the morning service. I was impressed with the care in preparation, the varying choices of the version to be read, the intelligent rendition of the passage, their joy in sharing with the clergy in the ministry of the Word. Moreover, laymen precede the clergy in the recessional, bearing in their hands the offerings of the people, which have lain on the Table, having been given to God in a prayer of dedication and rededication.

Now, of course, we use laymen in worship on this side of the Atlantic. One of the most moving services held in the Duke Chapel some years ago on Good Friday, when "The Seven Words from the Cross" were interpreted by laymen: the Dean of the Medical School, a professor of engineering, an instructor in law, a football coach, and the like. Perhaps it was the fact of their appearance in the pulpit more than the content of their messages which impressed the worshipers and the whole campus. But, do we use laymen (male and female) enough in corporate worship? What is the implementation of the doctrine of the priesthood of all believers in the liturgy? Did Rome grasp the significance of the laity of Christ at Vatican II?

Let us leave the laymen and turn to the clergyman. There was one fact in Scottish ecclesiastical life which gave me pause: the present state of recruitment for the ministry. More students turned up for the entering B.D. class at Duke Divinity School in 1963 than were to be found studying for the B.D. degree in all three classes in all four theological colleges of the Church of

Scotland in the same academic year. (Moreover, there are other seminaries in the U.S.A. with twice as many students as Duke.) It may interest you that, for the past nine years, Duke has sent a B.D. graduate to be the assistant minister at the historic parish of St. Michael's in Dumfries, following a repeated cry from Scotland to come over and help ease the shortage of probationers. The current Scottish answer to this most serious problem is to lower the academic standards for a theological degree, and that at a time when the standards are being raised in other professions. There is some justification for this departure from an old academic and ecclesiastical tradition. A professor of mathematics admitted to me that the B.D. has been to date the stiffest (and perhaps, the woodenest) professional degree in the Scottish universities. Maybe that is why an old elder commented that the ministry of the kirk of Scotland used to be the most educated in the world and that it had almost ruined the Church of Scotland! Currently, new clergy, B.D. or otherwise, are hard to find. After an eight months' search, a famous pulpit had not laid hands on a man to fill it (August, 1964). There was even some talk of transferring the search to America!

There are all kinds of reasons for the dwindling stream of theological students: stipend, contemporary culture, the seeming irrelevance of theological training, the declining importance of the church. But two observations stand in vigorous juxtaposition in my memory: one Scottish presbytery has sent no student to theological school in one hundred and fifty years; one minister in a thirteen years' pastorate influenced no less than seventeen young laymen to make the ministry their vocation and profession. How many men and women have made full-time Christian service their lifework, in part because of us?

These, then, are the two primary reflections from overseas. But there is a third, a chilling and puzzling remembrance of a different nature to be shared with you. Scotland is cold. It nurtures a raw, biting, almost perpetual bleakness which penetrates and takes up its lodging in the very marrow of one's bones. We experienced sleet at sea level on June 19! Then, why should any Scot be scared to go to hell, climatically? Here is one place to be eternally cozy. My wife, an American, points out that, despite my birthplace, I do not understand the Scottish temperament. The American desire is to stay warm; the Scottish desire is to stay cool. She is right. But that diagnosis raises another question: Will Americans and Scots be warmly and coolly *together* at home in the *same* heaven? Yet, maybe heaven, like an atomic submarine, has a steady climate which is always 70 degrees F and 50 per cent humid. This is temperately comfortable. Does this offer a solution to the international, climatic, eschatological problem? END

Daddy Goes to Sunday College

By Haydn L. Gilmore

The fresh emphasis on adult education

SOME of us have discovered the untapped interest of adults in religious education. And realizing the need for it, we took stock to see what could be done. At every base I have ever been there were always some personnel interested in studying German, Italian, Spanish, or Russian. So I initiated the unheard-of venture of offering a beginning course in Greek. I made one simple announcement in the *Daily Bulletin*. My suspicions were confirmed. I had seventeen phone calls. One person had an upcoming tour to Greece. (And the *koine* of the New Testament is closer to Modern Greek than Euripides, *et al.*) Another young man was interested in Greek because of a future medical career. One person was interested in classical Greek. Two were interested in college and seminary later. A JAG lieutenant colonel signed up. We had twelve robust students at the outset.

Interest was sustained by newer "inductive methods" of language study. After three months we still had students left and were reading early chapters in the Gospel of John and the First Epistle of John. Real accomplishment was attained. Most of those who began persisted with the exception of PCS'ers. It was I who drew the halt as spring came. There was less attrition, by far, than in the USAFI Russian course I once took, where we began with a full thirty people and in six months had only two left!

The emphasis on military bases for off-duty college efforts should have caused stringent thought before this. The rise of the literacy and cultural levels of our people uncovers not only the great potential in adult education in the chapel, but the vacuum of it. Denominations have been evolving their approaches long since.

People are thinking today as never before, and if we chaplains do not move into depth study the masses will move into yet new avenues of escapism and mind-squandering "pleasure" activities. (Even the agnostics of comprehension admit that the fullest pleasures for the unbeliever lie in the albeit, godless, adventures of the mind and culture.)

Chaplains have found immediate success in the American University series on the Life and Teachings of Jesus, featuring Dr. Edward Baumann. Someone "upstairs" had anticipated a need which had become so apparent that we could almost taste it. This was evidence that our cerebrations were not at all fantastic or "back of the brain" fugues, but reality. At the time some of us awakened to the potential, the Air Force had a fine film series "in the can."

Chaplain James L. Hays, Tachikawa Air Base, Japan, presented the Life of Jesus and found that sixty people enrolled, including a number of schoolteachers for dependents overseas for whom chaplains are responsible.

The next fall, Chaplain Hays taught Old Testament Survey using a syllabus of his own making, and once again, sixty-three enrolled for the thirteen-week course.

Later, I undertook New Testament Survey using as a text Merrill Tenny's excellent volume *New Testament Survey*. I drew up a seventeen-page syllabus, a salutary drawing card and teaching device. The response to this course was the same as for the Old Testament—excellent.

It took about twenty hours to draw up the syllabus, and about fifteen hours a week to prepare the one-hour sessions, but it was worth it to have the eager heads before us.

A test of some means was given with a "chapel certificate." The purpose of the course was to attain a level of objective knowledge, and this was emphasized in the publicity and in the course itself.

YOUNG men can have profound taste in serious music. One Airman First Class we met (and there are others) had written two novels and was working on his third. Another airman had come into a small part of the correspondence of Admiral Farragut, and as a result was in a constant reflection on this period of history with a view to making a literary effort. Early interests and mental habits and bent persist in our people more than we might comprehend, so obsessed are we with overflowing paper work, pell-mell programming, and ping-pong phone calls.

Perhaps it is the high level and creative people that make up the "lost category" to the chaplain. "The single men in the barracks," said Kipling are no "thin, red line of heroes" or "plaster saints," but, on the other hand, they are not crass dullards either.

Frankly, at my next base I would like to set up somewhere my eight-

inch statue of Rodin's "Thinker" and have a Philosophy Club, say for thirteen weeks. My experience is that in such groups, of whatever size, friendships develop which are as helpful as those found anywhere on base.

There is, of course, enormous, personal "feedback" for the chaplain. Each chaplain will have different interests and will bring varied backgrounds to the use. I am not suggesting that something like Barth's *Dogmatics* should be offered. Other ideas for courses of value and attractiveness would be: Life of Christ, Life of Paul, Christian Home Life, Beginning Archeology, History of Christian Doctrine, Biblical Introduction, Doctrine of the Holy Spirit, Basic Interpretation (hermaneutics to you), Exegesis of Romans for Laymen.

As an alternate to a thirteen-week course, another glide angle would be to hold two-hour sessions for a week, in the "cool of the summer."

NEAR the end of my tour in Japan I taught a course on Comparative Religions in the Adult Bible Class. There were electives or a choice of study in this group. This was a pioneer effort to secure adult interest. Special permission was given from Fifth Air Force for this program. The Unified Curriculum was still taught and the enrollment was "unlimited," while the Comparative Religion Course had a limit of thirty. I used the basic text of John B. Noss. Enrollment was full and immediate request was made for a "re-run."

Interest was so high that it is obvious that a carefully prepared course of this title could be preferred at various times on an (especially) overseas base. As a matter of fact, overseas many of our people have deep and serious longings and questionings about the relationship of their faith to those of other religions. There is no question about it.

The subject of Comparative Religions might not lend itself to every situation, but this may suffice to give the general idea of what we mean by Adult Education in the chapel.

The benefits of such plans of Adult Education are:

1. The adult mental and spiritual needs can be more readily met.
2. The basic education and qualifications of the chaplain can be utilized to the maximum and highlighted for usefulness.
3. The effect of the total chapel program will be spiritual depth and meaningfulness, precluding the chapel from falling into the abyss of church-suburbia, "country club religions."

END

QUOTES: Occasionally a doctor becomes so successful he can afford to tell a patient there's nothing wrong with him.—Anna Herbert. . . . Some people who give the Lord credit are reluctant to give him cash.—J. H.

Ping-Pong Punch

By Harold Helfer

Chaplain Walker showing his prowess at the game of ping-pong. He won!

YOU'D probably never guess what instrument Navy Chaplain William Walker has been using to spank the devil.

A ping-pong paddle!

Upon reporting for duty on the Pacific Island of Guam, Chaplain Walker issued a challenge to all personnel. "Beat me three-out-of-five games of ping-pong and I'll personally serve you a thick steak with all the trimmings. If I beat you, all you have to do is go to the church of your choice for Sunday services for one month."

Well, the upshot of all this is that more men are attending religious services at this naval base than previously had done so. And, as a matter of fact, though this has been going on for something like six months now, Chaplain Walker hasn't had to serve a single steak yet.

There appears to be a good reason for this—upon closer inspection, anyway. What the chaplain appears to have overlooked telling the men was that during the two years he was at Great Lakes near Chicago, Illinois, and just before coming to his present post, he was the ping-pong champion there both years. He was the first man ever to win the title two years in a row.

The word has now got around Guam, but the men there don't seem to mind. Said one of the fellows who's been attending chapel services: "He beat me, but I'm still the winner." END

The United States Coast Guard Academy and Its Religious Program

GEORGE WASHINGTON, first President of the United States, signed a bill on August 4, 1790, passed by Congress, authorizing the construction of "ten boats for guarding the coast against smugglers." This was the beginning of the Coast Guard. It was called the Revenue Marine, later the Revenue Cutter Service, and in 1915 became the Coast Guard. It is considered the oldest of the Nation's seagoing armed forces.

The father of the Coast Guard was Alexander Hamilton, first Secretary of the Treasury. He asked for the fleet to insure collection of tonnage dues and import duties on vessels since smuggling had been a popular activity during the struggle to throw off the British "taxation without representation." Respectable citizens and patriots had been smugglers. Public apathy, if not outright sympathy, toward smuggling seemed to make it necessary to resort to a fleet to enforce the custom laws, if the young nation was to survive.

The ten boats were to be cutter types with plenty of sail for speed. Completely equipped they were to cost about $1,000 each. The first cutter was the two-masted *Massachusetts*, built at Newburyport, Massachusetts, in 1791, which was 50 feet from the figurehead to the stern with a 17-feet 8-inch beam and 7-feet 3-inch depth, measured 70½ tons and was armed with six guns.

Congress authorized one master, not more than three mates, four mariners, and two boys for each of the ten ships as they were commissioned. Authorized pay was $30 for masters; $20, first mates; $16, second mates; $14, third mates; $8, mariners; $4, boys. Each also received a monthly ration of a half-gill of rum, brandy, or whisky; one quart of salt; two quarts of vinegar; two pounds of soap; one pound of candles.

The proud bark *Eagle* is commissioned during the summer months when it embarks on the annual training cruise for Coast Guard cadets accompanied by two modern cutters. During the winter it is berthed at the Academy in New London.

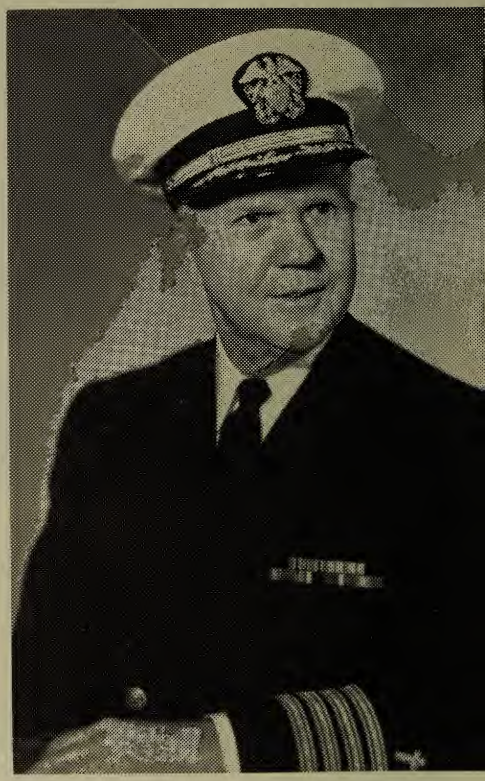
Cadet 1/C Jack Harrald, U.S. Coast Guard, conducts a worship service for enlisted personnel, cadets and officers during a cruise of the *Eagle*.

In 1799, masters and mates were given titles of captain and first, second, and third lieutenants, the equivalent of Navy titles lieutenant commander, lieutenant, lieutenant junior grade, and ensign, which were authorized in 1920.

Hopley Yeaton of New Hampshire was the first Master of the Cutter Service and he took the double oath (to support the Constitution and prevent frauds against revenue) on March 21, 1791, on the Cutter *Scammel.* No uniform regulations are known before 1830 and the administration was under local collectors, but the original Cutter crews probably dressed much like the Revolutionary Navy.

Cutters won glory in the War of 1812, captured pirate and slave ships, fired the first shot in the Civil War and later effectively enforced the blockade, suffered greater losses in proportion to its strength than any other United States armed force in World War I. A greatly enlarged Coast Guard fought valiantly in World War II.

The Coast Guard has many other duties such as weather patrol, reporting icebergs, lifesaving. Since 1916 they have had their own aviation division.



Capt O. W. Jones, CHC, USN, Senior and Protestant Chaplain.

THE United States Coast Guard Academy was established by Congress in 1876 to provide career officers. The original class of nine cadets had winter quarters in a shipyard loft in New Bedford, Massachusetts, and summer training on the *J. C. Dobbin.* After wintering in several places along the East Coast and using various ships for summer training, Congress authorized transfer to Fort Trumbull, New London, Connecticut in 1910. Later the City of New London provided a 45-acre tract overlooking the Thames River, and $2 million was spent in the construction of buildings and facilities.

Admittance to the four-year course in engineering is by entrance

Lt Eugene C. O'Brien, CHC, USN, Catholic Chaplain.

examination for young men who are high school graduates between the ages of seventeen and twenty-two years, a citizen of the United States, of good moral character, and unmarried.

Extra-curricular activities are sports, journalism, dance bands, choirs, recreation. The social life is stressed with various dances, picnics, parties. A cadet earns a bachelor of science degree and is commissioned an ensign in the Coast Guard.

IN 1947, the 80th Congress authorized the Coast Guard to build a chapel at the Academy "for religious worship by any denomination, sect, or religion." The money was raised by public subscription and the smallest contribution was 1 penny; the largest, $172,000 by the A. W. Mellon Educational and Charitable Trust of Pittsburgh, Pennsylvania. Mr. Mellon had served as Secretary of the Treasury from 1921 to 1932 and was interested in the fund drive.

Groundbreaking ceremonies were held on March 1, 1951, and the cornerstone was laid by Secretary of the Treasury John W. Snyder on June 1, 1951, at the Academy Commencement Exercises. The chapel was dedicated to those brave men who had lost their lives in the line of duty on June 6, 1952, with Secretary Snyder delivering the main address.

The architecture harmonizes with the Georgian architecture of other buildings. The interior is in contemporary style finished in soft blue and white. Exterior walls are strawberry red brick made oversize in the Williamsburg style. Eaves are Vermont maple. Beneath the lighthouse lamp below the spire is a memorial wreath to signify the purpose of the chapel. Beneath the wreath is the fencing typifying "The Widow's Walk" where wives of seafaring men paced, looking seaward with anxiety. A landing below with Vermont marble *bollards* signifies the return to port. Above the center

Interior of Memorial Chapel at the U.S. Coast Guard Academy, New London, Conn., rigged for Protestant service. The cross can be reversed for the corpus for Catholic services and concealed behind curtain for Jewish services. The flags represent the virtues of man regardless of religious faith.

Chaplain Jones delivers the invocation at the 78th Commencement at the Coast Guard Academy, June 3, 1964, at which President Johnson gave the address.

arch on the face of the chapel is displayed the Coast Guard seal in marble weighing 3,500 pounds. Forty-eight stars are imbedded in the frieze inside the lobby. Pews of solid mahogany and birch seat 480. The interior of the chapel is lighted by suspended lamps designed in the motif of old whale oil lamps. Hidden winches permit their being raised or lowered.

The base elevation rises 160 feet on a bluff overlooking the Thames and Groton to the east and New London to the south and west; the chapel tower rises another 115 feet. The pierhead tower lantern is installed in the tower immediately below the spire. Other features are a carillon and a pipe organ.

Captain Oliver W. Jones, CHC, USN (Protestant), is the Academy Senior Chaplain; Lieutenant Eugene C. O'Brien, CHC, USN, is the Catholic Chaplain. Rabbi Leonard J. Goldstein of Congregation Beth El, New London, Connecticut, serves Jewish personnel. "Swabs" are interviewed by the chaplains upon arrival to determine religious faith and denominational background.

Protestant and Catholic cadets are required to attend the Academy Chapel nine Sundays a year. Otherwise, the cadet is free to attend the church of his choice in the area. There are midweek Protestant vesper services, Catholic mass on weekdays, a religious weekend retreat program, and the training of layleaders for conducting worship services while on summer training cruises. END

IN-SERVICE DOCTORAL PROGRAM

Each year San Francisco Theological Seminary admits a small group of outstanding applicants to a graduate program leading to an earned professional doctor's degree. This program makes it possible for them to carry on studies at the highest level of academic and professional achievement without having to leave their present employment. The program normally requires seven years and, on satisfactory completion, the S.T.D. degree is awarded.

The program differs significantly from Th.D. programs. Its peculiar objective is to relate theological disciplines to the practical work of the parish. With the same high scholarly standards that Th.D. programs require, it aims to enhance the competence of men in the pastoral ministry. It is not designed to prepare men for college and seminary teaching.

Chaplains interested in admission and program requirements are invited to write: Dr. Henry B. Adams, San Francisco Theological Seminary, San Anselmo, California.

By Edward R. Hindman

"We Want Out"

A little-known incident in a Korean POW Camp in 1951

INSIDE the barbed wire enclosure, 4,500 North Korean prisoners of war, whipped to a frenzy by their fanatic Communist leaders, roared and stamped in cadence with the ranting speaker shouting to them from an elevated platform in their midst. My interpreter, Whang, didn't have to translate the gist of the commotion—"We want out!"

Spurred on by a North Korean flag flying high in brazen defiance of United Nations authority, the prisoners continued their furious demonstration well into evening of that hot September day in 1951 when the initial Communist POW riots first erupted on Koje-do (pronounced Kō′-jĕ-dō), the soon-to-be infamous prison off the tip of South Korea.

All summer long there had been rumblings of discontent and threat of uprising among many of the 150,000 prisoners on the island. Finally, in the dog days of August and September, open rebellion had taken place. Prisoners defiantly refused to wear newly issued clothing—red shirts and shorts that the U.N. authorities had unwisely chosen as prison garb.

Former Japanese rulers in Korea forced red uniforms upon their prisoners. Now, thousands of POW's, refusing to be equated with common prisoners under the old Japanese regime, had cast their red uniforms over the barbed wire fences and fashioned simple loin cloths from khaki towels or belts.

Wielding this discontent with subtle machination, including torture and murder, a Communist hierarchy had gradually usurped control inside many of the prison

compounds, virtually excluding United Nations authority within the fence.

Such was the case, then, at Compound 84, which we surrounded, armed with rifle and bayonet, to beef up the regular South Korean (ROK) guard force. Actually, we were engineers by trade, but now guards by necessity. We were from Company A of a Negro construction battalion, there on Koje island to build roads, ultilities, dams, a hospital, and other facilities. All work had stopped when we dropped our tools and took up arms instead.

All day long we had stood, one man every five yards, a pitifully weak force in the event that rioting prisoners, joined by tens of thousands of cohorts, chose to storm the thin wire cage and break for freedom. Whang had already overheard one group discussing the odds—they'd risk 50 percent casualties to break loose.

Just inside the large main gate of the compound lay, half crusted with dirt and grime, a small lump of red-purple meat. A few hours earlier the Communists had cut out the tongue of a man who had tried to separate himself from their wild activity. The man, blood gurgling from his mouth, had been dragged away, into a tent of the compound, and hope for saving him was now gone.

AFTER midnight, my company was relieved for some well-earned rest. It was then that I heard some startling news. Inside the compound, locked in a sheet metal building thirty yards to the right of the main gate, were eighteen or so POW's scheduled for execution by the Reds the following morning. The Communists, in taking control, had "tried" and condemned former compound leaders in a kangaroo court.

In a nearby compound I had already witnessed the handiwork of a prisoner execution council—a pile of mutilated bodies, corpses with brains oozing from crushed skulls, faces unrecognizable from repeated blows of tent poles and rocks.

But the United Nations camp commander, an American colonel, with an okay from on up the line, had already set up measures of his own to prevent further assassination and to regain control of an explosive situation.

A rescue force, composed of a company of South Korean guards, plus another company from our American engineer battalion, would enter the compound in the dead of night and extricate, by force if necessary, the condemned prisoners. It was an extremely risky plan, with numerical odds stacked heavily against us. Urgency prevented any delay which would result if combat units were diverted to Koje-do from the battle area far to the north.

H-hour was set for 0200. Already, just a little past 1 A.M., everything was quiet. Through the dim rays of the perimeter lighting no Red guard was visible by the sheet metal build-

ing. The Communist leaders apparently felt confident that our meager guard force wouldn't chance a clash over a few miserable prisoners.

At the center of the compound, fluttering lightly in the night breeze, and outlined against the faint glow of the high moon, hung the North Korean flag, symbol of the camp rebellion. I stood quietly, almost trying to stare the flag down, but it seemed to flick defiance at my face. Then I knew what had to be done. The flag must fly no more.

I spotted the U.S. officer in charge of the rescue operation. "Please," I begged, "may I grab that flag up there while our troops are freeing the eighteen prisoners?"

The American colonel looked into the compound, saw that the flag pole was well beyond the metal shack and was surrounded on three sides by shacks housing the rebellious POW's. He started to bark out no, but I could read on his face the same disgust that I felt. "Okay, go get it," he said, "but don't take any foolish chances. And don't do anything that detracts from our main mission. Get ready!"

I was alone, but nearby I saw PFC James Allen and another Negro soldier from my platoon. Like myself, instead of going back to camp to sleep, they had remained at the compound, curious about the activity as armed troops gathered quietly in the dark shadows.

When I mentioned to them the little scheme about capturing the flag, they eagerly asked to go along. So did a ROK lieutenant who overheard us.

"My name is Lt. Chung," he said in perfect English. "That flag is an insult to everyone—especially to us South Koreans."

Chung and I shook hands in greeting. His grip was firm as our eyes met. This chance meeting opened a long friendship. Chung, it turned out, had studied law before the war. Later, it was my privilege to help him in a small way by purchasing for him several law books when I took leave in Japan.

Chung spoke a few gutteral words in his native tongue to some South Korean soldier. Two joined us. Our little team was now complete.

Quickly we armed ourselves. Concussion grenades had been made available to the rescue force, and we helped ourselves to a few.

Promptly at 0200 the gate was silently unlocked and swung open. Following the rescue force inside, we dashed quietly to the flag pole about sixty yards away. Closed tent faces looked down on us from three directions.

First, we tried to topple the tent pole by force. It wouldn't budge. Then Chung whispered to his two men and they responded by moving a few yards toward the tents. There they stopped, weapons ready, forming a small covering force for us.

I stooped down. With Chung's help, Allen climbed up so that his feet rested on my shoulders. With one motion he ripped the flag from the pole and handed it down to me.

I stuffed it into my shirt and helped him down. It went quickly; we hadn't made a sound.

As we withdrew, I noticed that the condemned men had not yet been freed. Leaving my flag group, I went to the metal building, arriving there just as the door was unfastened and opened. The rescue troops, inexperienced and unrehearsed, had formed a cordon facing *inward*, with bayonets pointing towards the would-be rescued. In the haste and confusion, the first man out of the building impaled himself on the bayonet of the American platoon leader.

Everyone else got out safely. Later I was told that the wounded man's intestines had been severed, but his life was saved by American doctors in the excellent hospital we had recently constructed for the prison camp.

WHEN morning came, there was a furious demonstration by the Communists, who realized that we had foiled their plans for the execution. Among other demands they insisted that their flag be returned.

But there was no placating. And the uprising spread. Prisoners were assassinated in other compounds. In nearby Compound 78 were a number of Christians whose lives were threatened. Orders were given to get them out before mass murder could prevail.

As before, we ringed this second compound with armed troops, each man now with a concussion grenade in addition to his rifle. Again, a rescue squad was formed at the gate. This time, though, the prisoners were awake. A sizeable Commie goon squad stood inside sneering at us and blocking the entrance. Hundreds of other prisoners, openly hostile, some probably just curious, lined the inside of the fence.

One prisoner in there—Bill, we called him—I knew well. He was responsible for providing labor forces for our construction of water and sewage lines in the compound. Bill was about thirty years old, intelligent, well-educated, and reasonably fluent in English as well as in Russian and Japanese.

During that past summer, as our work went on, I had spent many hours conversing with Bill. More than once I returned alone in the evening after work to continue with Bill a discussion started early in the day.

Bill was somewhat special, quite different from the cut of the average Red prisoner. Though an avowed Communist, he was quiet and conservative, not brutally vindictive as were most of his comrades. Bill served as sort of a chief, American-appointed, in Compound 78; but I was sure that the real power there, as was true in most of the compounds, rested with some obscure prisoner disguising his true rank and authority from the United Nations officials.

Bill's home had been in P'yŏng-yang, capital of North Korea, where

he had been a journalist. Free from Japanese domination at the end of World War II, Bill had attached himself to the first cause that presented itself—Communism, which he served as a slave to his master. Then, swept up by the Korean War, he was captured shortly after our victory at In'chon.

Standing beside our work parties laboring in the pipe trenches, we often discussed man's role in the world. Bill, as might have been expected, preached a Communist line; but his brain was not asleep. To me, it soon became apparent that his faith in Communism was being weakened by actual contact with the supposedly hateful bourgeoisie of the West. What he had been taught didn't ring true with what he could see. Several times I saw him studying my relationships with the men of my platoon.

Religion frequently entered our discussion. "In what way does belief in God benefit you?" he once asked. My formal training had not included the polemics of Christianity versus Communism, but years of church school education served me well as I laboriously explained that there were spiritual as well as material values on earth. "Ha!" he countered. "You Americans preach spiritual values, yet really worship material things."

"No, we believe in a better way of life, both physical and spiritual," I said. "We don't worship material things, although we do employ them to advantage in trying to improve our earthly life. What's more, we don't hesitate to share what we have gained." Bill looked around and saw that the prisoners were then garbed in clothing identical to that which we American soldiers wore. Our tents were no better, our food different only by national habit.

Each day as our work progressed, I looked forward to our little debate. I'm sure that Bill did too. I think it was apparent that I was no planted propagandist, that he was hearing the truth from someone who had no reason to speak otherwise.

It was from Bill that I first learned of the Christians in Compound 78. One day, while scrounging around in a pile of supplies in a nearby prison depot, I chanced upon a couple of crates of New Testaments printed in Korean.

Bill agreed to distribute the Bibles. "Our Christians will certainly welcome these," he told me. I was sure that Bill's curiosity led him through one of the Bibles, too, in spite of the danger of being observed at such heresy by one of his Communist buddies.

As summer went on, I would often see him, just before dark, deep in thought, standing alone in the corner of the compound. I knew that he had become perplexed, mixed up by what had been drummed into him as true, and by what he was beginning to see as the real truth itself. At that time I had hopes he might be converted to Christianity.

THEN came the hated uniform change and the uprisings. Inside Compound 78, which we now surrounded, the Christians could no longer practice their religion, their lives threatened because of their belief. Tough, dedicated Communists blocked any escape from the compound while discussions between leaders of the two sides went on. I couldn't see Bill. He wasn't in the fore with the Communist spokesmen. The true leaders had come forward. The hundreds of other prisoners lining the fence seemed to give them added confidence.

When the Red leaders ignored his orders to clear the gate, the American prison camp commander shouted an ultimatum over the public address system set up outside the fence. His words were translated into Korean: "Withdraw to your tents! There must be no violence. The Christians among you will be released and escorted to another compound. Withdraw! Withdraw!"

A few prisoners moved towards the tent area, but hundreds of others, either not understanding or else cowed by their leaders, stood fast.

Again the colonel spoke, "We'll give you five minutes to move back to your tents. At the end of five minutes we'll throw grenades just inside the fence line. Those of you who remain where you are must suffer the consequences." He started to count off the minutes.

A few more prisoners moved back. Orders were passed down our line to be prepared to throw the grenades on signal.

Four minutes. Three minutes, droned the voice over the PA system. I saw bewildered expressions on the faces of many of the prisoners.

Two minutes! Where was Bill? The prisoners must move or else blood would flow.

I grabbed a grenade from one of the soldiers and ran along the fence line shouting, "Tokson boom, kare kare—big explosion, run!" as I waved the grenade over my head.

They understood. Some started to run. Then the dam broke, and all but a few diehards dashed for the tents. And even those who remained moved back from the fence line.

Just then came the command: "Throw!" Half a hundred concussion grenades were lobbed over the fence. One poorly thrown grenade hit the wire, bounced back on the road and exploded. A fragment or stone hit a man from our Company A. He was the only grenade casualty.

Inside the compound, the prisoners scattered to the tents—any tent in the confusion that followed. Pistol drawn, I joined the rescue force pouring through the gate into the compound. Quickly, the Americans sectioned off the tent area, while the South Koreans formed small teams to enter each tent and free the Christians inside.

A few shots rang out. On the ground lay a prisoner, unconscious with a carbine bullet in his skull. My interpreter and an American

soldier carried him out. Rapid medical attention saved his life.

I wandered from the tent area to the large sheet metal assembly hall, the same type of building as that from which we had rescued the eighteen prisoners the night before.

Stepping into the dimly lit interior I could just distinguish a number of prisoners attempting to hide under the few pieces of crude furniture. Others huddled in a group at the far end of the building. Approaching this group, I noticed that they had gathered under a simple pulpit, a hand-made crucifix slightly askew at the top. The building, a multi-purpose structure, served part time as a chapel.

As I neared the huddled Koreans, they saw my drawn pistol and huddled closer together. Then one man, his head held high as he crouched, began to sing softly, almost plaintively, and then louder as the others joined in.

Onward, Christian Soldiers, marching as to war
With the Cross of Jesus, going on before.

A few prisoners held simple hymnals, but it was obvious that they had sung the hymn many times before. I motioned for them to follow me to the door. They went out, two by two, voices ringing over the din of the shouting and cursing at the tent area.

As we walked slowly toward the compound gate, now completely free of the Communist blocking force, other prisoners, their few belongings under their arms, joined our choir. From the tents streamed more and more prisoners, now aware that, at last, there could be freedom from Communist oppression.

I heard someone shout: "Hey, there weren't that many Christians in Compound 78! Looks like a lotta people are just trying to bug outta that place."

This was true. Thus, for the first time, masses of North Korean soldiers had freely rejected Communist doctrine and leadership, an act that was to be repeated many times over when the prisoner exchange took place at the end of the war.

Finally, the gate swung closed after the last of the smiling prisoners dashed through the opening. I looked back at those still inside. They were glum and silent. I suppose that some would have jeered if they dared, but we held the upper hand, now.

As the long column wound its way up the dusty road and over a low hill, I saw Bill for the first time that day. He was still with the Communists in Compound 78. The bonds had been too strong for him to break. Our eyes met for an instant. Then he turned and walked slowly away, disappearing into the mass of prisoners at the tents.

I never saw Bill again. Eventually, I heard that he paid with his life as a "deviationist," or some such thing, when more fierce riots ripped Koje-do some months later. END

By Thomas W. Klewin

Operation Sacrificial Stewardship

Teaching little children the joy of giving

I realize I am not everyone's favorite chaplain; in fact, there are some good folk wondering why I am conducting a personal vendetta against them. The list contains such honorable and innocent people as the Good Humor man, the popcorn concessionaire at the base theatre, and the B.X. manager who has still not fathomed why some children have suddenly ceased buying comics. Finally, there are the faithful and silent sufferers, the chapel ushers, who count the Sunday school offering.

If they have reason to complain about me, I plead guilty, and offer as my sole defense, "Operation Sacrificial Stewardship." Others facetiously call it my "nickel and dime operation."

The project contains nothing new, startling, or of earthshaking magnitude. Others have formulated far better theological treatises on the subject of Christian stewardship. Special or designated offerings are as old as the chaplaincy itself, and every chaplain has successfully raised money for a worthy cause.

Operation Sacrifical Stewardship has been specifically limited in its scope and restricted to one particular area of the Chapel program, the Sunday school. Its basic objective is not to raise money for worthy projects, and even the amount of money produced is not of primary concern. The principle of the operation is to teach children on a practical level to give of themselves in a cause for others. The emphasis is on *where* the children secure the money they bring for their mission offering.

Sacrificial stewardship begins with the basic supposition that children, more than any other human beings on God's earth will contribute

Haru, with her teacher, Kay Kuyama, and an American friend. The "nickel and dime" operation at Loring was to repair the roof on Haru's Sunday School.

to a cause which appeals to them on their own experience level. For they have not yet learned the evasive technique of enlightened self-interest which hoards the greatest percentage of their material possessions for their own personal gratification.

A successful program of children's stewardship must begin at this stage in their development and teach them to manifest the same concern for others as they mature into adults.

To accomplish this purpose, the appeal of Operation Sacrificial Stewardship is attuned to the experience level of the children. It endeavors to help them identify with those for whom the project is intended. It must appeal to them on the basis of similarity in age level and in common interests which the children share with their compatriots throughout this world.

THE current project of Operation Sacrificial Stewardship is concerned with a leaky roof on a Sunday school building in Japan. Every child knows and understands the disastrous results of this type of situation. They can visualize themselves in that Sunday school on a cold windy day and literally feel the icy blasts fingering their way through the cracks. The project is real, it is concrete, it is specific, and it is something every child can grasp and comprehend.

To further dramatize this need, a child from that particular Japanese Sunday school has been chosen to become the focal point of interest. Haru is a girl eight years old with a birthday, a home, and a place to go on Sunday mornings; namely, her Sunday school, which incidentally has a roof that leaks. Haru is real and, because she is, the children can again identify themselves with her in that particular school where the roof needs repairs.

To make it even more personal and tangible, pictures of Haru, her Sunday school, her teacher, and her minister are shown to the children through the miracle of the camera. The children are then able to recall Haru's face, her Sunday school class-

mates, and the school which needs their support.

Once all of this has become focused in their minds the children can actually feel they are saving money for something more definite than a mere worthwhile project. They are saving mission money for Haru so she will not get wet when it rains.

THE stage has now been set for Operation Sacrificial Stewardship to swing into high gear. Once the children have identified themselves with Haru they are handed a mission envelope on which are printed the words, "For Haru and Her Sunday School." Money placed in this envelope is not just being set aside for a cause. It is being

Little children of the Sunday school in Japan for which the children of Loring chapel are helping with their offerings to repair the building.

placed there for a human being, who on this occasion happens to be a Japanese girl. Each week the children are reminded not to forget "Haru." More than this need not be said.

But the basic purpose of the operation is found in the *where* the children find the money to give to Haru. They are explicitly instructed not to request *one penny* from their parents. A letter is sent home with them to explain this to the family. All contributions are to be entirely from their own financial resources, such as they are.

The instructions given go into minute detail as to what sacrificial giving involves: foregoing an ice cream bar the next time the Good Humor man comes by; passing by the popcorn machine in the theater; keeping their money in their pocket at the rack of comics in the B.X. These are tangible ways in which allowances become a part of stewardship.

All are specific luxuries with which the children are personally acquainted. Each unspent nickel is a token of a child's understanding that there are priorities in life and in living in the kingdom of God. And a nickel unspent is a tithe of a weekly allowance of fifty cents and evidence of a love for Christ and for those in other lands whom Jesus also loves.

The emphasis is on the nickels and the dimes. For they become tokens of self-surrender, symbols of dawning realization God has given to each of us an opportunity to practice Christian stewardship for Christ no matter what age we are and how much we possess.

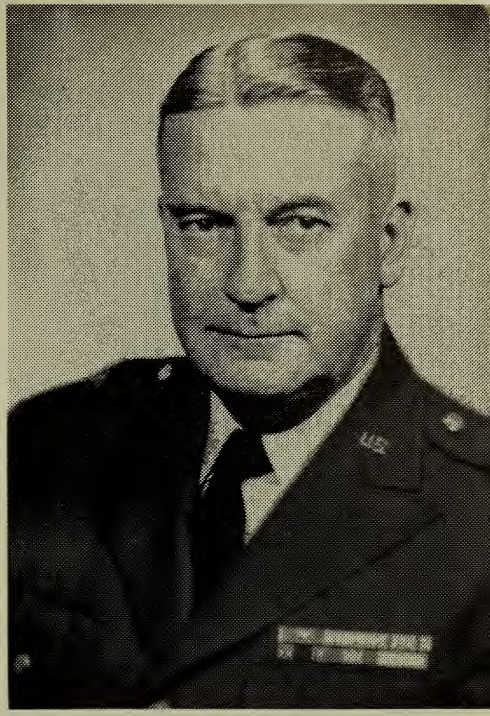
Parents have commented that for the first time they have observed their children pass by an opportunity to spend money on themselves. And the lesson of the unheeded cry of the Good Humor man and the aroma of the freshly made popcorn is a sermon more powerful than any chaplain could ever deliver.

But I pity the chapel ushers as they count the mounds of coins stacked before them, all mute evidence of children's tithes. Yet they, too, understand each coin is a token of some child's love for Christ and the spread of the gospel. END

VISUAL AIDS: ***First Things First*** **is a new forty-five-minute United World religious film in color produced by J. Arthur Rank. It is the story of a father of faith and a skeptical son; but through a tremendous sacrifice, the father is able to pass on to the son the gift of faith. First in a series of films on the Sermon on the Mount. Rent or purchase from United World Films, Inc., Religious Film Dept., 221 Park Ave., So., New York, N.Y. 10003.**

The State Department, Office of Media Services, Bureau of Public Affairs, Washington, D.C. 20520, has a new color film about U.S. foreign aid entitled "Quiet Battle."

General Markey Awarded Honor



General L. B. Markey

BRIGADIER General L. B. Markey, Commanding General of the Finance Center, U.S. Army, Indianapolis, Indiana, and Mrs. Markey have been awarded the highest honor of appointment of Knight and Lady of the Equestrian Order of the Holy Sepulchre of Jerusalem by order of the Vatican in Rome. This Order of Knights dates back to the eleventh century when they were guardians of the Holy Sepulchre. Pope Pius XII made the Order a completely Papal organization. The central headquarters of the Order are at Rome and the historical center is in Jerusalem.

His Eminence, Francis Cardinal Spellman, officiated at a Solemn Investiture Ceremony for new members of the Order in Saint Patrick's Cathedral, New York City (on September 5, 1964).

General and Mrs. Markey have been active in Catholic leadership within the military for more than twenty years.

He has been president of the Holy Name Society at numerous stations in this country and at foreign posts, and most recently served as president of the Serra Club in Germany and as vice-president of the Military Council of Catholic Men of Europe.

Mrs. Markey has been active in Catholic Women's activities down through the years, and recently served as vice-president of St. Anne's Sodality in Germany and as honorary president of the Military Council of Catholic Women of Europe.

General Markey was Comptroller, U.S. Army Europe, until returning to the United States to assume control of the Finance Center.

END

"Stockade Annie"

By George W. Hackett

"Stockade Annie," Mrs. Anna Mabry Barr, chats with Maj Gen Harry Critz of the 101st Airborne Division, during an appreciation luncheon given in her honor by her friends.

A LOOK of surprise spread across the commanding general's face when the door opened and a tiny woman, neatly dressed in black, walked into his office at Fort Campbell, Ky.

"I want a pass to the stockade," she said without hesitation. She smiled, but betrayed her nervousness by fingering the delicate cameo brooch pinned to a black ribbon around her neck.

The request was followed by an awesome silence. Finally, the general regained his composure and told her: "It's out of the question. And besides, you have no relatives in the stockade."

His refusal would have been enough to deter most people, but not Mrs. Anna Mabry Barr, a firm believer in the direct approach. She returned every week for a year, making the same demand, before the general gave in.

That was twenty-two years ago. Today, Mrs. Barr continues to receive V.I.P. treatment that is probably unprecedented at any other army base.

She has more than a dozen passes issued by succeeding commanding generals at Fort Campbell; she wears honorary paratrooper wings; and is known affectionately as "Stockade Annie" or as "Airborne Annie, the oldest paratrooper in the world."

Each Sunday morning an Army staff car pulls up in front of her small frame home in Hopkinsville, Kentucky, and Mrs. Barr—still spry at eighty-seven—appears almost immediately, clutching a stack of Bibles under one arm. Within minutes she is at the post, home of

the 101st Airborne Division, and is ready to begin her day.

The next six to eight hours are spent chatting with soldiers in the stockade and hospital and in conducting a Sunday school class in the stockade chapel. Attendance is not compulsory, but there are few empty seats by the time Mrs. Barr arrives.

One of her first tasks is to hand out the Bibles to the men who ask for them, and they all do—even though the Army issues a Bible to every prisoner who enters the stockade.

During the Sunday school class she offers a mixture of homespun advice and a non-denominational message revolving around the idea that love is all-important, especially to the military.

"I learned about that a long time ago. During the first World War three of my brothers were in the armed forces. I know the American serviceman needs somebody to administer to his heart. He's hungry for love.

"And, you know, that's one of the things wrong with the world today. There's not enough love."

Quite often she is besieged with questions. One prisoner, for example, wondered if she could describe hell.

"I don't know what hell is, and I'm not especially concerned," she replied. "I don't know what God is going to do with all the waste material. That's his business."

Another prisoner asked about prayer and Miss Annie said, "The finest prayer I've ever heard goes like this: If You do hear me, if You can help me; if You will help me, please help me."

That prayer, she explains proudly, came from one of the boys who was in the stockade a long time ago.

"If you're in trouble," she advises, "Call on God. Leave it up to him to do something. Pray hard and he'll do it, too."

Her speech is sprinkled with slang and military expressions but she defends their use by pointing out, "I had to learn a language the boys could feel at home with."

When she feels like traveling, Miss Annie will drop in to see the prisoners at the Clarksville, Tennessee, jail, or the inmates at the Tennessee Penitentiary at Nashville. But Fort Campbell has a special place in her heart.

She was born there on a farm that later became the military reservation. Originally, the area was known as Poplar Hill but as more and more children were born to her parents—they had twelve—the name was changed to "Poplar, Populous, Popular Hill."

MISS Annie didn't see the inside of a school until she was twelve, being tutored at home by her parents. Later, she married John Barr, a Presbyterian minister, and they lived in New Orleans for thirty years. After his death, she came back to the Fort Campbell area and lived in a log house she had built near the post.

From this vantage point she saw prisoners being taken to the post hospital for treatment and came to the conclusion they needed special attention. One day a badly burned soldier was rushed to the hospital and Miss Annie decided it was time to act. She walked in, introduced herself, and talked to the boy as he waited for treatment.

The following day the soldier wanted to know, "Where's that old woman who held my hand and talked to me?" Hospital officials sent out a call for Miss Annie.

She is noted for her honesty and truthfulness and is quick to challenge anyone who might interfere with her duties. She smiles as she recalls the day when an irate officer asked her, "Just who do you think you are?"

Miss Annie's back stiffened and sparks seemed to fly from her eyes as she replied: "I'm a capital-S, Sovereign citizen and a full-fledged taxpayer. If this isn't my camp and army, whose is it?"

Nor does she hesitate to speak out if she feels that injustice has been done. Not long ago, while leafing through the stockade records, she discovered that seven soldiers from one company had been placed behind bars. She talked with each man and satisfied herself that a mistake had been made. Miss Annie then turned over her findings to the commanding general, an investigation was made, and the offending company officer drew a severe reprimand.

This doesn't mean, however, that Miss Annie is soft on the men or coddles them. Sometimes she is more critical of the boy's offense than the Army itself, and has been heard to tell a new prisoner, "This is where you belong; learn something from the experience and become a better man."

The treatment also works on men who may be belligerent or unruly when they arrive. Within an hour, say stockade officers, "Miss Annie has them eating out of her hand." They permit her to roam the stockade at will and she is the only person ever permitted to chat with prisoners without a guard being present.

What success has Miss Annie had over the years? She won't say. "It's not right to brand a boy with a stigma just because he happened to spend some time in here. I know, though, that many, many of them have gone on to lead good Christian lives."

One Army officer summed up her effectiveness in this way, "Not even a computer could figure up the number of men she's helped." END

AT YOUR SERVICE: Write to The Service Department, 100 Maryland Ave., N.E., Washington 2, D.C. for "A Selected List of Resources in Temperance and General Welfare." Also "Selected Resources on Alcohol Problems" and "Selected Resources on Gambling."

By John E. Reed

The Chaplain and His Assistant

The chaplain's relation to his assistant

THE chaplain can be sorely challenged to lead one man, his own assistant. It is important to win the confidence of the commander. The chaplain is rightly concerned also with the urge to instruct and to inspire a great congregation, but one of the most irritating demands is rarely heeded. Who is to motivate the chapel office staff? Herein lies a crucial test of the ministry.

The chaplain's assistant often represents another religious heritage. Frequently he is outspoken in contending that zeal and action are more important than training, knowledge, and judgment. He may even consider himself the Assistant Chaplain rather than the chaplain's assistant. The former is an understudy, a junior chaplain with essentially the same basic educational and ecclesiastical indorsement as the more experienced chaplain. The chaplain's assistant attends to non-ecclesiastical details which complement the duties of a chaplain. It is quite natural for some chaplains' assistants to overlook the fact that hours, weeks, and even years of training have been exacted before one can function as a chaplain. Bear in mind that the writer, as many other chaplains, has had assistants with not one of these faults. It is the exceptional case that produces real humility and frustration.

This line of thought has prompted some research into industrial psychology. One authority of value to us is James N. Mosel. He is a frequent speaker at the U.S. Army Management School, Fort Belvoir, Virginia, and is associate professor, the George Washington University, Washington, D.C. The following germane ideas are adapted from Professor Mosel's lectures at Fort Belvoir and on campus.

The assistant may be motivated,

formally, informally, and intrinsically. Formal rewards and punishments take the form of promotion, reduction, decoration, fringe benefits incentive awards, etc. Reduction is related to a degree with daily performance. Increased pay and promotion hardly would be considered just compensation if the man had a distaste for the assignment. Fringe benefits which may prompt reenlistment are not even remotely connected with productivity, skill, or attitude. Incentive awards tend to be illusive and nonrepetitive.

The informal rewards and punishments do have value for the chaplain. An occasional well-earned compliment influences people. Reprimands produce results of a negative kind, but they can be given on the basis of merit at the impressionable moment. Personal attention is very important. In an affluent society, a compliment often is worth more than money.

In reward and punishment schemes the incentive power is positively related to two different factors, the lure of the prize and the probability of being a recipient.

Intrinsic motivation is of greater value to the chaplain than either formal or informal types of rewards and punishment systems. The greatest opportunity for improvement lies in the possibility that the man is interested in the work itself, rather than the various forms of pay. So one of the biggest problems is to discover men who are impressed with this type of work.

THE chaplain should begin by giving the assistant certain responsibilities. The total task becomes his creation, as well as his responsibility, when the man must organize the routine for himself. He becomes his own boss when the particular specifications of the task are of his own making. The man is told what has to be done, not how to do it. The detailed movements are not dictated by the chaplain. Being thus to some degree his own supervisor, the man has self-esteem. The principle is directly opposite the once popular time-and-motion study techniques which rob the worker of selfhood.

The nature of the supervision tells the assistant more than any written job description. (Written job descriptions should be written by the jobholder for inspectors, perhaps, but not by supervisors for employees.) The chaplain may write the job description in poetic generalizations, referring to broad areas of responsibility. This is not bad. There is the danger that his manner of supervision may dictate how every jot and tittle are formed. The nature of the criticism rather than a written job description produces reaction on the part of the man. Close guidance is deadly. Moderate pressure which indicates an interest is to be preferred over extremes. The absence of leadership lacks necessary structure. At the other extreme, "snoopervision" denies the worker requisite personal dignity.

The superviser and the supervised

have distinctly different roles. Attempts of a chaplain to share by performing the assistant's tasks invite failure. The requisites of the relationship break down. Success rests in extending dignity to the junior. Success is not accorded the chaplain who does the work of the chaplain's assistant. Every man should be accorded the feeling of being essential to the performance of some tasks. Unwittingly, the chaplain who "assists" in office work denies the assistant any idea that the latter is essential. He who would be master must be the servant. The nature of the master's service, however, is quite unique. It involves being a responsible steward of the leadership role. To abdicate by assisting the assistant is to abdicate, period.

The more effective supervisors show more concern for the employee, work group, and the problem than for quantity production. The supervision is relaxed as other tensions tax the ability of the worker. On-the-job training may be pursued with vigor when duty permits.

The more ideal relationship has several distinctive qualities. The supervisor provides general guidelines, principles, objectives, etc. This may be done by assigning the man to a problem to be solved. The necessary restrictions imposed by the situation are defined. The worker is asked to work out the details, and to organize his own approach. The supervisor then exercises broad general control rather than exacting domination. The process serves to give even the most subordinate levels a requisite dignity of self-governing.

Essentially, the chaplain is a resource person, not a foreman. The proverbial foremen no longer exist in many industries. The chaplain provides informational assistance as is needed by the enlisted staff to fulfill its responsibilities. The perspective is the key. Self-respecting people want a job of their own rather than the detail of doing another man's work. Unfortunately the title "chaplain's assistant" may suggest this connotation, but the chaplain's assistant has a responsible task to perform. It is not the chaplain's job which he does. He has his own tasks.

No doubt sheltered conditions aid some people in reaffirming their self-image. Some may be able to follow directions who could never work alone. In a third type situation inertia would suggest that no change be allowed to disturb the existing situation. These points Mr. Mosel recognizes while proposing the "job enlargement" concepts.

The importance of their vocation should press dedicated chaplains to periodically reexamine their supervisory arts. END

ENEMY

We talk of atoms splitting
The world apart some year;
No bomb is so destructive
As the one called fear.
—Mary Ann Putnam

Interior of the beautiful, air-conditioned chapel at Fort Dix, N.J. Its seating capacity is 600.

Edward Troise, builder, Tripp Construction Co., presents chapel keys to Maj Gen Charles E. Beauchamp, CG at Fort Dix. Chief of Army Chaplains, Maj Gen Charles E. Brown, Jr., who delivered dedicatory address, looks on.

NEW CHAPELS ARE GOING UP

The chaplain intoned: As a reminder of the presence of God with his children.

The people responded: We dedicate this house.

The act of dedication continued:

Chaplain: As a place of worship for men of every faith;

People: We dedicate this house.

Chaplain: As a place of prayer and meditation;

People: We dedicate this house.

Chaplain: As an incentive to right living and unselfish service;

People: We dedicate this house.

Thus were dedicated two new religious centers in September, 1964: one at Fort Dix, N.J. on September 3; the other at Lackland AFB, Tex., September 13. Both chapels seat 600 people.

Adjoining the chapel at Fort Dix is a religious education center with 44 classrooms and an auditorium seating 300. Ground was broken for the project in April, 1963. The chapel and center were built at a cost of approximately $800,000 by the Tripp Construction Company.

Groundbreaking for the chapel at Lackland took place in July, 1963. Both chapels stand as symbols of the concern the American people have in the moral and spiritual development of their military personnel.

LACKLAND AFB, TEX. L-R: Lt Col Robert O. Burke, representing the SW Civil Engineer Region, looks on as Maj Gen Prescott M. Spicer, CG at Lackland AFB, presents keys of Center Chapel to Chaplain, Col, Albert C. Schiff, Jr., Center Chaplain.

The chaplains of the Amphibious Assault Carrier USS *Valley Forge* logged ample flight time during the recent alert in the South China Sea, thanks to Marine Medium Helicopter Squadron 364 commanded by Lt Col J. H. Lavoy. On one weekend there were 21 ships in the church schedule. Top picture shows Chaplain T. D. Parham, senior chaplain of Task Force 76.5, boarding the helicopter to be lifted to another ship. Middle picture shows Chaplain Parham riding the sling from one of HMM 364's helicopters to the fantail of the USS *Cavalier* (APA-37). Bottom picture shows him preparing the necessary religious articles for a communion service to be held on board one of the ships.

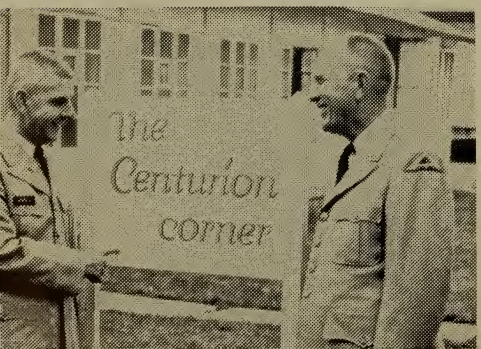
CHAPLAINS

Changes at the USCONARC Staff Chaplain's Office: Chaplain (Lt Col) **Robert J. Wood** is now Assistant Staff Chaplain for Policy and Management; Chaplain (Lt Col) **Franklin T. Gosser** is Assistant Staff Chaplain for Training and Reserve Components; Chaplain (Lt Col) **Albert R. Moss** is Acting Deputy, USCONARC Staff Chaplain.

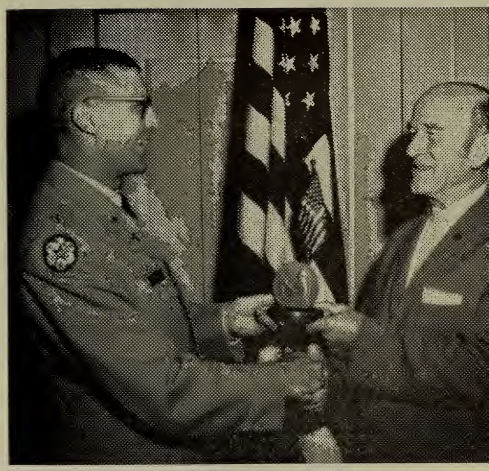
The Chief of Army Chaplains (Maj Gen) **Charles E. Brown, Jr.** sponsored a Marriage and Family Counseling Workshop at Fort Devens, Mass., November 2-6, 1964. Chaplains from neighboring posts as well as those assigned to Fort Devens attended.

Chaplain (Capt) Ernest G. Harrell, Jr. and Chaplain (Lt Col) Charles W. Jewitt participated in the dedication of The Centurion Corner, a worship and social center in Giessen, Ger. Center was named for the officer in Caesar's army who believed that his servant could be healed, and he was.

Two Protestant chaplains met in Naples after twelve years. They last saw each other at Emory and Henry College, Emory, Va. LCDR C. E. McFarland, CHC, USN, is senior chaplain aboard the USS *Intrepid* (CVS-11); Lt R. E. Gordon, CHC, USN, is serving with Destroyer Division 42.

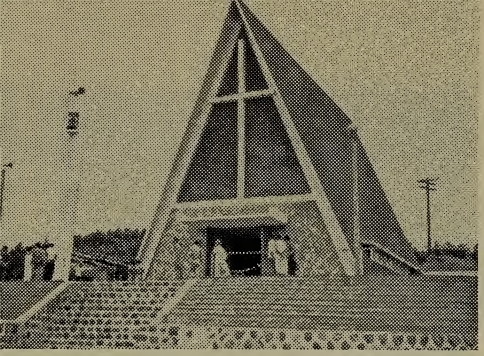


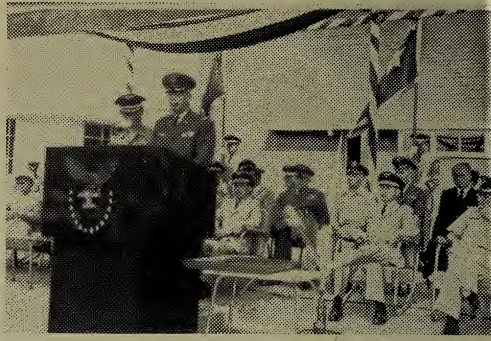
Chaplain Roger O. Braaten recently assumed the position of assistant to the director of the Veterans Administration chaplain service, Morris A. Sandhaus. Chaplain Braaten had served as Protestant chaplain at the Brecksville, Ohio, VA Hospital. He replaced Chaplain Roy F. Reynolds who returned to the Jefferson Barracks VA Hospital, St. Louis, Mo., to fill the vacancy created by the death of Chaplain Ellis J. Hough.



Chaplain (Lt Col) Cloma A. Huffman, Deputy Chaplain for the Fifth U.S. Army, was awarded a Freedoms Foundation medal for a sermon delivered in the Post Chapel at Fort Leavenworth, Kans. Mr. W. D. Sawyer, senior vice-president of the organization, made the award. Chaplain Huffman received a cash prize for the best essay in 1957 from FF.

Michael Livingstone, Director of Music, First Presbyterian Church, San Mateo, Calif., directs the youth choir aboard the USS *Hancock* (CVA-19) during "Family Day" services for the 700 personnel aboard and their guests.





ROKAF CHAPEL: SYMBOL OF BROTHERHOOD

A chapel of ultramodern design was dedicated by the Republic of Korea at its Air Academy recently (shown upper left). The chapel cost more than $28,000, of which $25,000 was a gift from nonappropriated funds of the U.S. Air Force Chaplains. A donation of 900,000 *wons* was made by the Christian churches of Korea. The stained glass window costing $3,567 was donated by the Fifth Air Force chapel congregations.

Chaplain, Col, Roy M. Terry, staff chaplain for the Fifth Air Force read a message from Chaplain, Maj Gen, Robert P. Taylor, Chief of Air Force Chaplains (upper right).

Lower left shows Chaplain Terry looking at historical plaque in sanctuary with Chaplain, Col, Dong Sun Lim, Chief of ROKAF Chaplains.

Bottom picture shows distinguished participants during ribbon cutting ceremony.

Capt J. A. Bogley, USN, was awarded a GCC Certificate of Appreciation for support of the religious program while in command of Amphibious Squadron Five. Captain Bogley is now serving in the Office of the Chief of Naval Operations, Washington, D.C.

Chaplain (Capt) Donald G. Nietering, Post Chaplain, Camp Perry, Ohio, presents a cashier's check for $70 to Colonel Sidney C. Carpenter, Director of the 1964 National Rifle and Pistol Matches. Check will be sent to Tagajo East Church and Christian Sunday school, north of Sendai, Japan. The church was founded over ten years ago with the help of the Protestant Women's Guild, wives of servicemen stationed nearby, and is supported by donations.

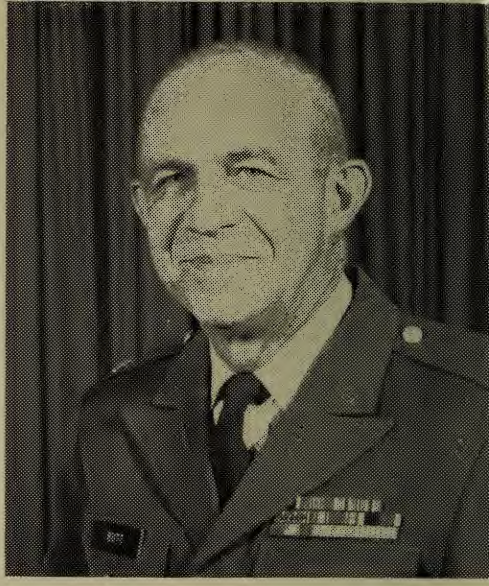
The Rev. Cotesworth P. Lewis, Rector of Jamestown Church and Bruton Parish, Williamsburg, Va., with Miss Ella Harllee, descendant of The Rev. Richard Bucke, The Rev. Churchill J. Gibson, former Rector, at special services for dedication of plaque to The Rev. Richard Bucke, second Rector of the historic church where Pocahontas was married.

189th ANNIVERSARY AT FORT STEWART

To celebrate the 189th anniversary of the Chaplains' Corps, a coffee was held at Fort Stewart, Ga. Top picture shows Colonel Walter E. Bare cutting cake while Chaplain (Maj) William Mertz, Chaplain (Lt Col) George C. Laurie, and Chaplain (1st Lt) and Mrs. Donald R. Brown look on.

Bottom picture shows Chaplain Brown explaining a display to SP/4 Glenn Ryan, Lt Roe Calloway, and Captain Arthur E. Dewey.

The Third U.S. Army Chaplain Training Conference was held on October 13-15, 1964, at Fort McPherson, Ga. Some of the subjects covered were "Liturgical Trends," and "Spiritual Treatment of the Mentally Ill."



CHAPLAIN BUTT TRANSFERRED TO WASHINGTON

Chaplain (Lt Col) Henry C. Butt recently became Post Chaplain at Fort Lesley J. McNair, Washington, D.C.

Chaplain Butt has served as a military chaplain for twenty-one years, seventeen of which were on active duty, since he and his four brothers joined the armed forces during World War II

He came to Fort McNair from Fort Hayes, Ohio, where he served as chaplain for the XX Corps. A native of Abingdon, Va., he was ordained in the Methodist ministry in 1939, following his graduation from Emory University, Atlanta, Ga.

Chaplain and Mrs. Butt (the former Vivian Harris of Boaz, Ala.) have two children: Anne, the wife of Marine Captain Robert F. Edwards, Camp Lejeune, N.C.; and James S. who graduated from the Air Force Academy in 1963.

AN UNUSUAL EVENING FELLOWSHIP

The evening fellowship at Fort Knox, Ky., is informal, without a regular sermon, and any man having the privilege of witnessing for Christ. A favorite feature is the singing of request hymns from the congregation. Another part enjoyed by the servicemen is the "Which State Has the Most" contest each week in which men can meet friends from their own states.

Toward the end of the service the lights are lowered and men are invited to come to the altar to reconfirm their faith while the congregation prays for each one.

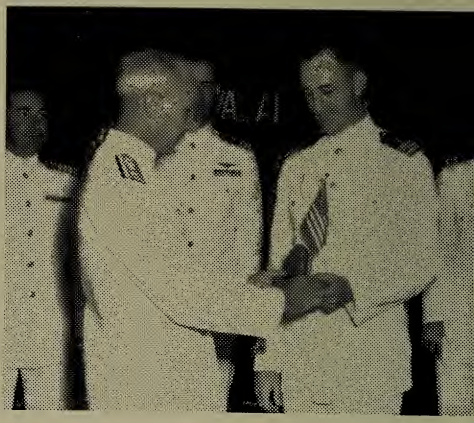
During the fellowship hour which follows, refreshments are served. Peak attendance was 851.

Shown here is Chaplain (Maj) Talmadge F. McNabb, U.S. Army Training Center, Armor, 4th Brigade, at the piano surrounded by young men.

Chaplain, Maj, Carl B. Riggs, 48th Tactical Fighter Wing (USAFE) is telling a story to some of the children enrolled in the Vacation Bible School held on the base during the summer. Almost 400 children were enrolled and 82 volunteers helped.

Pvt William D. Robinson, chaplain's assistant, picks out the notes of a hymn on the portable field organ, while Chaplain (Maj) Gordon Hutchins and Chaplain (Lt Col) Joseph Murphy look on. The Religious Relations Team is designed to guarantee the return of religious freedom to occupied areas. The Team operates within the 95th Civil Affairs Gp, Fort Gordon.

Chaplain (Lt Col) Lester E. Burnette, 197th Infantry Brigade Chaplain, is a man who believes in projects. He is an accomplished golfer, artist, composer, and published author, and plays both tennis and golf. Here he is shown with a painting, "In the Hands of God," which was shown at the chapel in late August.



RADM P. L. Hartman (left), COMNAVFOR Japan, presents the American Freedoms Foundation award to LCDR Gerald W. Cox, CHC, USN, at the U.S. Naval Air Facility, Naha, Okinawa, as officers look on.

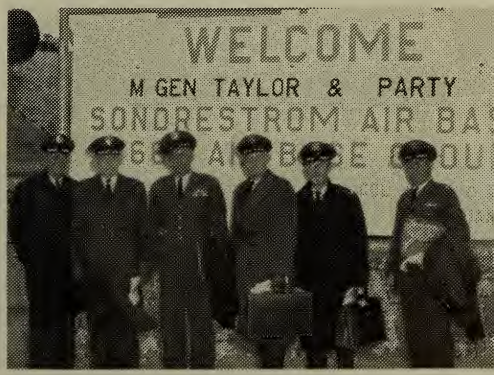
Chaplains planning the second Religious Training Day for Fort Carson, Colo., and the Fifth Infantry Division. Seated are Chaplains Adickes, Donavon, Barnett, and Grothe. Standing, *L-R:* Chaplains Harano, Cook, Knott, Quelche, Johnson, Bliss, Faganai, and Friend.

Capt G. E. Minor (left), Commanding Officer, USS *Pine Island* (AV-12) and CDR G. L. Donnelly, Executive Officer, assist Chaplain A. F. Jensen, ship's chaplain, with bringing Project Handclasp material to the Military Advisory Group, DaNang, Vietnam, who will distribute it.

The youth choir of the Kowloon Baptist Church, directed by Daniel Wong, sang for Protestant services on the flight deck of the USS *Valley Forge* (LPH-8) while in Hong Kong harbor. Chaplain T. D. Parham, senior chaplain of Task Force 76.5, is shown in front row.

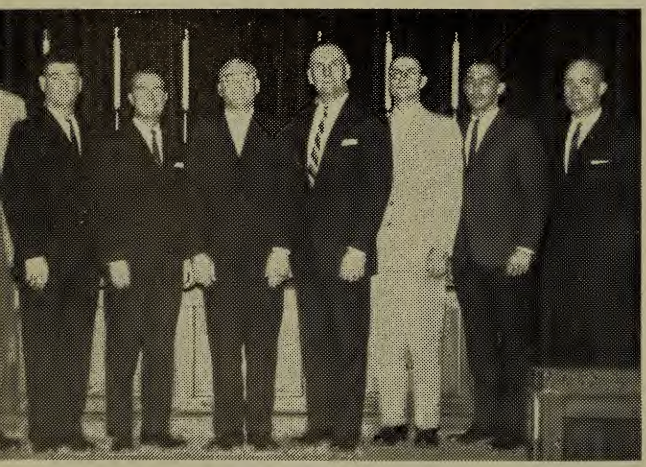
The Rev. Robert A. Messenger, Associate Minister of Christ Methodist Church, Bethel Park, Pa., was the missioner at the Ice Cap Early Warning Site at Sondrestrom AB, Greenland, last September.

Chief of Air Force Chaplains, Maj Gen Robert P. Taylor and his party are welcomed at planeside upon their arrival at Sondrestrom AB, Greenland. L-R: Chaplain, Col, Stephen J. O'Connor; Chaplain Taylor; Chaplain, Col, Palmer P. Pierce; Chaplain, Lt Col, Ashley Jameson; Chaplain, Col, Earl Minor; Chaplain, Lt Col, David Schuck. Chaplain Taylor was the guest speaker at the PMOC meeting.



Meeting of the Aquidneck Island Episcopal Clergy at the U.S. Naval Chaplains School, Newport, R.I. Chaplains present: Capt R. M. Schwyhart, CHC, USN, Officer in Charge, Chaplains School; CDR R. G. Hutcheson, CHC, USN, Administrative Assistant, Chaplains School.

Brig Gen George M. Jones (right), Chief of Staff of the Fifth U.S. Army, receives a GCC award from Chaplain (Col) Charles J. Murphy, Fifth U.S. Army.



Participants of Laymen's Sunday at Thule AB, Greenland. Shown L-R: T/Sgt Hayes Rossman; Maj Walter A. Ferris; Col Richard G. Mendrop, Base Commander; Maj Carl W. Ballard, speaker; Chaplain George L. Esch; T/Sgt Cecil Culbreth; A2C Melvin R. Bonebrake, Maj Patrick W. Wilson.

Luncheon at Fort Lawton, Wash., to celebrate the 189th anniversary of the chaplaincy in the U.S. Army. Chaplain (Maj) Frank E. Bentley is the Post Chaplain. Maj Gen W. C. Garrison gave the main address during the luncheon.

Dr. **F. W. Mattox,** President of Lubbock Christian College, Lubbock, Tex., was the speaker at the Tachikawa Church of Christ, Sunagawa, Japan, November 22-28, 1964, which was conducted for members of the Church of Christ who are stationed in the Far East.

Retreatmaster for three spiritual retreats for chaplains of the Lutheran Church—Missouri Synod was the Reverend **William A. Poehler,** President of Concordia College, St. Paul, Minn. Retreat schedule was October 21-22, 1964, Washington, D.C.; November 10-11, 1964, Dallas, Tex.; January 20-21, 1965, San Francisco, Calif.

Among the speakers at the Fifth U.S. Army Chaplains Conference were Chaplain (Brig Gen) **William J. Moran** from the Chief of Army Chaplains Office and Chaplain (Lt Col) **Karl A. Olsson,** president of North Park College and Seminary, Chicago, Ill. Conference was held October 19-22, 1964, and General **Harold K. Johnson,** Chief of Staff of the United States Army, was the speaker at the Tuesday night dinner.

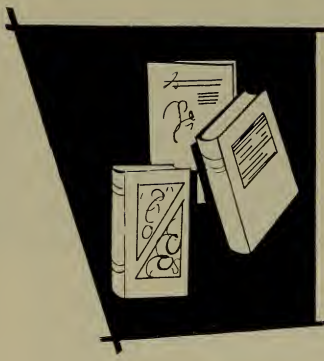
Chaplain (Lt Col) **Herman N. Benner** arrived at the Fifth U.S. Army Chaplains Office and replaced Chaplain (Maj) **Stanley C. McMaster** as the Chief of Program, Budget, Plans and Operations Branch. Chaplain Benner had been the Deputy Eighth U.S. Army Chaplain in Korea.

Chaplain (Lt Col) **Joseph G. Gefell,** Deputy Third Army Chaplain, Fort McPherson, Ga., and Chaplain (Lt Col) **Daniel J. Byrne,** Deputy Corps Chaplain, Fort Bragg, N.C., joined with fifty-six priests to form the National Association Priests-Pilots at the organizational "fly-in" in Carrollton, Ky., last July. They will be known as the "Flying Padres." The organization established ten Regions headed by Regional Directors, who form the Board of Directors. Purpose of NAPP is to promote the use of general aviation as a practical, safe, and efficient tool in apostolic work of priests; to encourage flying as worthy of the dignity of the priest; and to cooperate with other aviation and ecclesiastical groups wherever possible.

Chaplain (Maj) **Gordon M. Schweitzer** has assumed duties on the staff of the Third U.S. Army Chaplain, Fort McPherson, Ga. He will be director of Programming, Budgeting, and Administration.

Honored at the Main Post Chapel, Fort Benning, Ga., was the Young Ministers Club, a group of boys who plan to enter the ministry. Chaplain (Col) **Silas E. Decker** formed this club about two years ago and provides the orientation on professional requirements as related to the chapel program. Chaplain Decker acted as host at the Officers Club with the boys as honored guests.

Operation Friendship, which originated at the **John F. Kennedy Center for Special Warfare,** Fort Bragg, N.C., is spread by chaplains throughout the continental United States. Over two tons of clothing and personal articles, as well as seed and tools, are being collected to ship to the underprivileged men, women, and children of the Republic of Vietnam.



BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

Living Personalities of the Old Testament by HAGEN STAACK. Harper and Row. 1964. 147 pp. $3.50.

Ten biographical sketches of Old Testament figures. Interesting and informative presentations helpful in the preparation of similar character studies in a chapel preaching program.

All the Kingdoms of the Earth by NORMAN K. GOTTWALD. Harper and Row. 1964. 448 pp. $7.00.

The sub-title of this book is, "Israelite Prophecy and International Relations in the Ancient Near East." It is an intriguing study of the Old Testament prophets and their understanding of international relations. The author makes a good case for turning to these prophets for insight and perspective on foreign affairs.

Harper Study Bible, Revised Standard Version, edited by HAROLD LINDSELL. Harper and Row. 1964. 2,112 pp. $9.95.

This is a very attractive edition of the Bible with an impressive amount of assistance available for the student. There are introductions to each book, topical outlines to the contents, cross references, a generous concordance and an index covering 1,700 entries. This is a Bible to own for your personal study and a choice item for presentation as a gift.

The Douglass Sunday School Lessons 1965 by EARL L. DOUGLASS. Macmillan. 1964. 475 pp. $3.50.

The value of this aid to teaching the Sunday School lessons has been proved over twenty-eight years of editing by this Presbyterian, Earl L. Douglass. In this issue, he has the general assistance of the Reverend Gordon L. Roberts of Germantown, Pennsylvania. For 1965, there is also a section on audio-visual aids written by the Reverend Ronald E. Schlosser of the American Baptist Convention. Excellent for every teacher's library.

The Heart of Man by ERICK FROMM. Harper & Row. 1964. 156 pp. $3.95.

Unity in Freedom by AUGUSTIN CARDINAL BEA. Harper & Row. 1964. 272 pp. $5.00.

These are two more volumes in

Harper's stimulating series on the broad theme of "Religious Perspectives." "The Heart of Man" is an analytical study of the problem of good and evil. *Unity in Freedom* is a scholarly treatment of the human search for peace and freedom.

On Our Way Rejoicing by INGRID HULT TROBISCH. Harper & Row. 1964. 254 pp. $3.95.

This is a remarkable story of missionary dedication and accomplishment by a large and attractive Lutheran family.

Speaking of God by WILLIAM HORDERN. Macmillan. 1964. 209 pp. $4.95.

This is a plea for precise thinking and careful use of language in speaking of religious faith. There is recognition for the need of linguistic analysis in effective communication and also a word of caution about its limits in informing the Christian.

Obedient Rebels by JAROSLAV PELIKAN. Harper & Row. 1964. 212 pp. $5.00.

A terse summary of the scope of this book lies in the sub-title, "Catholic Substance and Protestant Principle in Luther's Reformation." This is timely and helpful reading.

The Lord Protector by ROBERT S. PAUL. Eerdman. 1964. 438 pp. $2.95, paperback.

The sub-title of this excellent study is "Religion and Politics in the Life of Oliver Cromwell." It is a competent and fascinating treatment of Cromwell who was in many ways a reflection of his age, and in others, far in advance of it. It is fascinating to read once again of fighting men who considered themselves a gathered church but found that secular society could not be governed by the law of Christ.

Uncommon Valor, by JAMES M. MERRILL. Rand McNally & Co. 1964. 512 pp. $6.95.

Target Tokyo by JAMES M. MERRILL. Rand McNally & Co. 1964. 208 pp. $4.95.

The author of these two books is associate professor of history at Whittier College in California. He writes with a fine blend of excitement, human interest, and historical perspective. *Uncommon Valor* is the story of the United States Army as pictured in personalities and experiences of selected individuals from 1775 to the present. *Target Tokyo* is the story of the famous Halsey-Doolittle Raid. This is colorful writing, and absorbing and robust reading.

The God We Seek by PAUL WEISS. Southern Illinois University Press. 1964. 258 pp. $5.50.

Philosopher Paul Weiss talks about God in this last of a series of books started twenty-five years ago. He says that the God we seek is not unknowable: "There are no less than fifteen ways of making contact with God" (p. 5). God is known, for example, in religious experience, in sacred objects, in the dedicated community, in rational knowledge and through speculation and the like. He declares that if God's existence can be proved once it can be proved an endless number of times.

God is the "being who strengthens, purifies, sanctifies, forgives man."

The Book of Psalms by GERSHON HADAS. Jonathan David Publishers. 1964. 266 pp. Clothback: $3.95. Paperback: $1.95.

Throughout the ages men have gained spiritual insight and strength from the Psalms. It is important that the English reader discover the true meaning of these original Hebrew poems. Rabbi Hadas has given us a significant translation. As a sample here is his translation of Psalm 23:4:

Though I walk in the valley of darkness,
I fear no harm, for You are beside me,
Your staff and Your rod they comfort me.

Preaching from John's Gospel by KYLE M. YATES. Broadman Press. 1964. 181 pp. $3.25.

This is a simple, readable, interpretive account, step by step, of John's Gospel. From it the creative preacher will be able to gain many suggestions for preaching.

Everyman's United Nations. United Nations, New York. 1964. 638 pp. $5.00.

This is the seventh edition of **Everyman's United Nations.** A complete handbook of the functions and activities of the UN and its related agencies during the period 1945 to the end of 1962 with a chronology to the end of 1963.

In this day of criticism of the UN it is good to have this valuable, up-to-date handbook which tells you anything you want to know about the UN. It provides the facts (not distortions) clearly, concisely and completely.

The Layman's Bible Commentary. John Knox Press. 1964. Single copies $2.00 each; four or more, $1.75 each.

Vol. 5: **Deuteronomy, Joshua** by EDWARD P. BLAIR. 124 pp.

Vol. 7: **1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles** by ROBERT C. DENTAN. 155 pp.

Vol. 10: **Proverbs, Ecclesiastes, Song of Solomon** by J. COERT RYLAARSDAM. 160 pp.

Vol. 11: **Isaiah** by G. ERNEST WRIGHT. 159 pp.

The latest four volumes in this now well-known commentary for lay people. Help is given (not too much, not too little) mainly on biblical sections, not on particular verses. Explanations are accurate, concise and clear.

Men of Peace by BRADFORD SMITH. Lippincott. 1964. 359 pp. $6.50.

From ancient times there have been men who have dedicated themselves, either directly or by their teachings, to the abolition of war. Bradford Smith, who died in July 1964 when **Men of Peace** was in galley proof, has written of fifteen of these men. They are: Ikhnaton, Buddha, Asoka, Jesus, Saint Augustine, Saint Francis, William Penn, Henry D. Thoreau, Leo Tolstoy, Alfred Nobel, Andrew Carnegie, Norman Angell, Woodrow Wilson, Mahatma Gandhi, and Dag Hammarskjöld.

There are those who believe that wars are inevitable and that mankind will always have them; but Bradford Smith is not one of them. His personal belief in the promise of peace permeates every page of this vital book.

William Carey by JAMES S. and VELMA B. KIEFER. Baker Book House. 1964. $3.95.

This is a flipchart of the life of

William Carey, the first of our modern missionaries. The forty large flash cards illustrate dramatic incidents in the life of the missionary. A teacher's manual accompanies the visuogram (as Baker calls it). The text is written at the junior age level; but the visuogram should appeal to young people and adults as well. Here is an interesting way to present the life of a missionary to small groups.

The Holy Bible: A Shortened Arrangement by ROBERT O. BALLOU. J. B. Lippincott. 1964. 773 pp. $7.95.

The Revised Standard Version of the Bible is presented here in shortened form; for example, the editor has combined portions of Exodus, Leviticus, Numbers and Deuteronomy to make a single chronological narrative of the life of Moses. The poetry of the Old Testament appears in one section. The life and teachings of Jesus are brought together in a composite of the synoptic gospels—Matthew, Mark, and Luke. Selections from John are presented separately.

The Old Testament by ROBERT DAVIDSON. J. B. Lippincott. 1964. 236 pp. $2.95.

The Christian Faith by F. W. DILLISTONE. J. B. Lippincott. 1964. 188 pp. $2.95.

Lippincott is publishing a new series entitled **The Knowing Christianity Series,** edited by William Neil of the University of Nottingham, and designed to provide the thinking layman with a solid but nontechnical presentation of what the Christian religion is and what it has to say in the atomic age.

In the Old Testament we discover the hard-won faith of the Hebrews who believed in God and staked all on him. We have much to learn from their significant spiritual pilgrimage. And we will not regard the Old Testament merely as a preparation for the New.

The doctrine of the Christian faith is not merely intellectual; it has grown out of man's needs and its message is embodied in a form that can easily be remembered—the Apostles' Creed.

Meeting God in Scripture. Edited by J. MANNING POTTS. The Upper Room. 1964. 172 pp. $1.00.

The Upper Room has developed a **Meeting God Series** based on various books of the Bible. Six of these booklets have now been brought together in this small book—Meeting God Through the Bible; through Bible Poets; through Isaiah; through the Beatitudes; through Romans; and through the Epistles of John.

The Life and Times of Martin Luther by J. H. MERLE D'AUBIGNE. Moody Press. 559 pp. $4.95.

William Carey by F. DEAVILLE WALKER. Moody Press. 256 pp. $4.95.

Our Lord Prays for His Own by MARCUS RAINSFORD. Moody Press. 476 pp. $4.95.

The Holy War by JOHN BUNYAN. Moody Press. 378 pp. $4.95.

These are attractive reprints of great classics in Christian biography and devotional and inspirational writing. With companion volumes in the same series they would comprise the

core of a fine library in Christian literature. Moody Press renders an excellent service in making these volumes available in modern dress.

Illustrating the Lesson by Arthur H. Stainback. Fleming H. Revell Company. 1964. 128 pp. $150.

An average of eight graphic illustrations for each lesson of the International Sunday School Lessons for 1965. These applicable illustrations both illuminate and inspire teacher and student alike. The pages are perforated and punched for easy removal and notebook insertion. Clearly indexed for subject illustrations.

Grace Sufficient by Helen Kim, edited by J. Manning Potts. The Upper Room. 1964. $1.00.

This is the story of Helen Kim, who, through faith and prayer, fought for the emancipation and higher education of Korean women, and who expanded Ewha University to become the world's largest university for women. It is also the story of a Christian woman whose forceful personality, unceasing activity and warm heart made her internationally known.

As a delegate to the United Nations, World Council of Churches, Red Cross, and many other world organizations, she has been in the front lines of world events. Her story is a record of contemporary Korean life and history.

A Manual of Simple Burial edited by Ernest Morgan. The Celo Press. 1964. 64 pp. $1.00.

This little booklet contains a great deal of information on a variety of subjects such as funerals, memorial societies, cemeteries, eyebanks and medical schools. A handy reference item for all clergymen.

Churchman Militant by John H. Evans. George Allen & Unwin, Ltd. 1964. 298 pp. $5.60.

This is a fine biography of a rugged and constructive life. George Augustus Selwyn was an Anglican bishop at thirty-two and he left his stamp on Menelasia, New Zealand, Lichfield, and his church at large. He was a pioneer in both work and thought. It is a noble calling that brings forth stalwarts such as this.

Vatican Diary: 1962 by Douglas Horton. United Church Press. 1964. 206 pp. $4.50 cloth; $3.00 paper.

Vatican Diary: 1963 by Douglas Horton. United Church Press. 1964. 203 pp. $4.50 cloth; $3.00 paper.

Dr. Horton was present at the first and second sessions of Vatican Council II as an observer from the International Congregational Council. After each morning session, the Doctor recorded his impressions on a small portable dictating machine. Later, the records were transcribed. We have the results in these two books. They record first impressions and readers will feel a sense of being present at the Council themselves; and historians will find the material useful.

The Church Faces the Isms. Edited by Arnold Black Rhodes. Abingdon. 1964. 304 pp. $2.25.

The editor states as the purpose of this book: "To help Christians, especially leaders in the Church, to

prepare themselves to deal effectively and fairly with specific organized and unorganized movements which challenge main-line Protestantism in particular ways." The three sets of "isms" discussed are those predominantly biblical, those both biblical and cultural; and those predominantly cultural.

Introduction to Theology by Marianne H. Micks. Seabury Press. 1964. 204 pp. $4.95.

An introduction to theology by a woman—the Chairman of the Department of Religion, Western College for Women—and a good, solid book. Dr. Micks has presented us with a highly readable survey of theological thought. The book is divided into three sections —scripture, tradition, and reason. An excellent one-volume text on theology.

No New Morality by Douglas Rhymes. Bobbs-Merrill. 1964. 155 pp. $3.50.

Canon Rhymes is one of the leading exponents of the so-called "new" morality; but these sermons from the pulpit of Southwark Cathedral in England show that these leaders have not abandoned purity and ethics but are seeking a new basis for these—not inflexible law but love which the author defines as "the transfer of our interest from ourselves to another, as the shifting of the very centre of our personal life" (p. 55).

Great Expository Sermons. Compiled by Faris D. Whitesell. Revell. 1964. 190 pp. $3.50.

The professor of preaching at Northern Baptist Theological Seminary has set forth in an earlier book —**Power in Expository Preaching** —the reasons for, the varieties of, and the essential principles for good expository preaching. Now he presents a series of sermons through the years by outstanding expository preachers. A good selection, though one would wish for a larger and more readable type.

Addresses of Publishers

Abingdon Press, 201 Eighth Ave., South, Nashville 3, Tennessee.
Baker Book House, Grand Rapids 6, Michigan.
Bobbs-Merrill Company, Inc., 717 Fifth Ave., New York, New York.
Broadman Press, 127 Ninth Ave., N., Nashville 3, Tennessee.
Celo Press, Burnsville, North Carolina.
Fleming H. Revell Co., Westwood, New Jersey.
George Allen & Unwin, Ltd., 40 Museum St., London, W.C. 1, England.
Harper & Row, Publishers, Inc., 49 East 33rd St., New York 16, New York.
J. B. Lippincott Co., East Washington Square, Philadelphia 5, Pennsylvania.
John Knox Press, Box 1176, Richmond, Virginia, 23209.
Jonathan David, Publishers, 131 East 23rd St., New York, New York, 10010.
Macmillan Company, 60 Fifth Avenue, New York, New York, 10011.
Moody Press, 820 North LaSalle St., Chicago, Illinois, 60610.
Rand McNally & Company, P. O. Box 7600, Chicago 80, Illinois.
Seabury Press, 815 Second Ave., New York, New York, 10017.
Southern Illinois University Press, Carbondale, Illinois.
United Church Press, 1505 Race St., Philadelphia 5, Pennsylvania.
United Nations, United Nations Plaza, New York, New York.
The Upper Room, 1908 Grand Ave., Nashville, Tennessee, 37203.
William B. Eerdmans Publishing Company, 255 Jefferson Ave., S.E., Grand Rapids 6, Michigan.

Member Denominations

The General Commission on Chaplains and Armed Forces Personnel

Advent Christian Church
African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Associate Reformed Presbyterian Church
Baptist General Conference of America
Christian Methodist Episcopal Church
Christian Reformed Church
Church of God (Anderson, Indiana)
Church of the Nazarene
Churches of God in North America
Cumberland Presbyterian Church
Disciples of Christ
Evangelical Congregational Church
Evangelical Covenant Church of America
The Evangelical United Brethren Church
Free Methodist Church of North America
Free Will Baptists, North Carolina State Convention
The Methodist Church
Moravian Church
National Association of Congregational Christian Churches
National Baptist Convention of America
National Baptist Convention, U. S. A., Inc.
North American Baptist General Conference
Presbyterian Church in the U. S.
Primitive Methodist Church, U. S. A.
Progressive National Baptist Convention, Inc.
The Protestant Episcopal Church
Reformed Church in America
The Salvation Army
Seventh-day Adventists
Seventh Day Baptist General Conference
Unitarian Universalist Association
United Church of Christ
The United Presbyterian Church, U. S. A.
Wesleyan Methodist Church of America

Several additional church bodies contribute to the work of the Commission and are represented by consultants.

Executive Staff, The General Commission on Chaplains and Armed Forces Personnel

Left: The Rev. A. Ray Appelquist, Executive Secretary
Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

Contributors

GLYN JONES (Captain) is a chaplain on the staff of the Chief of Navy Chaplains, Washington, D.C.

JOHN MALM is pastor of the Evangelical Covenant Church, Upsala, Sweden.

HAYDN L. GILMORE is chaplain at Lowry Technical Training Center, Lowry AFB, Colo.

HAROLD HELFER is a free-lance writer living in Washington, D.C.

EDWARD R. HINDMAN, SR. is a lieutenant colonel in the United States Army, now serving as an advisor to Army engineers in South Vietnam.

THOMAS W. KLEWIN is an Air Force chaplain at Headquarters Squadron, 42nd Combat Support Group, Loring AFB, Maine.

GEORGE W. HACKETT is a free-lance writer now living in Louisville, Ky.

JOHN E. REED is assistant chaplain with the Fourth U.S. Army, Headquarters, Fort Sam Houston, Texas.